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HOME MISSION STUDY

Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER I. THE UNITED PRESBYTERIAN CHURCH ITS MISSIONARY SPIRIT

Review of Chapter I, with Additional Material and Suggestions for Program. By Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

"A *little book* is not a *little friend*" and "An *inexpensive book* is not necessarily a *cheap* book." Both of these expressions are applicable to our text, which is a little gem and should find its place in every United Presbyterian home as a "ready reference" book. Its author? Rev. Ralph W. McGranahan, D.D., Associate Secretary of The Board of American Missions, and who was for so many years the outstanding leader in our Freedmen Work. Its purpose? In the Foreword we read, "It has a single purpose. That purpose is to put into simple, clear and concise statement the information regarding all the work of the Board. It deals with every department of the Church's work in the home field".

It has been five years since we have made a "detour" from the interdenominational studies to study our own work. This year we are taking an inventory of our stock, thus preparing ourselves the better for next year's program which is based on the "findings" of the Home Mission Congress held in Washington, D. C., in December 1930. These findings will disclose many interdenominational home mission problems that will seek solution that the Kingdom may be established in America and that America may be able to occupy her place in the World Mission program.

Anticipating the study of our own home mission work it will be interesting to note something of the history of home missions in general. "The River of Organized Home Missions" began in 1798 with the organization of the "Missionary Society of Connecticut," which was followed by other state societies in Massachusetts, New Hampshire, Maine and Vermont. These organizations were the outgrowth of the spirit of the Puritans and Pilgrims who came to America "for the glory of God and the advancement of the Christian Faith". Their object was two-fold, to Chris-

tianize the heathen and to establish and promote Christian education, so we find the real source of the "River of Home Missions" was in "the Christian life and home training in the Puritan and Pilgrim families of New England".

Out of these state or Colonial societies came the development of denominational societies and Boards, the first being under the Baptist church, "The Massachusetts Domestic Missionary Society" of 1802. The Presbyterian church began work the same year under a "Standing Committee of Missions". Other denominations soon took up organized work but our Home Mission endeavor as a denomination of course did not begin until 1859. Since then we have had a share in "saving America" and our work has extended from ocean to ocean. "It has had to do with the evangelization of Foreign-speaking people, the people of the Southern Mountains, the evangelization of the Indians and Negroes and a cooperative work through the Home Missions Council and the Federal Council of the Churches of Christ in America".

OUR BACKGROUND

"We have come by direct descent from the heroic Covenanters of Scotland. No people were more rigidly loyal to the principles and doctrines of the Reformation than they. In an age that tried supremely the souls of men they stood firm and unyielding as the rock-ribbed mountains of their native land. For rugged strength of faith, for unconquerable tenacity of purpose, for self-sacrificing loyalty to high ideals, they have never been surpassed". The period of the Scottish

SIGNING OF THE COVENANT
THE NATIONAL COVENANT WAS SIGNED IN GREYFRIARS CHURCHYARD, EDINBURGH, 1637.

Covenants extends from about the middle of the sixteenth to the middle of the seventeenth century. While of political significance they were of a "predominant religious nature". "In 1546 George Wishart was burned at the stake; in 1547, John Knox, greatest of Scottish reformers was condemned to the French galleys. Two years before Knox's return a band of Protestant leaders signed in Edinburgh the first covenant (1557), resolved "to apply their whole power, substance, and very lives to maintain, set forward, and establish the most blessed Word of God". Persons of all ranks signed the Covenant of 1580, pledging their "lives in the defence of Christ's Evangel, liberties of the country, ministration of justice, and punishment of iniquity". In 1636, Charles I, attempted to "force Episcopacy on the Presbyterians of Scotland". The National Covenant was signed while "the tears ran down the cheeks of many subscribers, and some, it was reported, did draw their own blood and used it in place of ink to underwrite their names". The result was religious and civil freedom to the Scottish people. Under Cromwell, "the greatest prince that has ever ruled England", Presbyterianism flourished. Dark days, fiery trials and conflicts and "killing times" followed. The Martyrs' Monument in Edinburgh tell us that "From May, 1661, to February, 1688, were one way or another murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about one hundred of noblemen, gentlemen, ministers and others—noble martyrs for Jesus Christ". Amid such testing times that tried supremely the souls of men our United Presbyterian Church had its beginnings. Dr. McCulloch says when he visited Greyfriars Churchyard in Edinburgh he felt as if he were treading on holy ground and admitted "an unquenchable pride of ancestry" and maintains "that it is not a sinful pride that rejoices in kinship with men who suffered indescribable hardships rather than desert 'Christ's Crown and Covenant'; the men who loved liberty with a holy passion and who fought tyranny to the last ditch; the men who wrote their signatures in good red blood and who through long and fearful years of suffering and struggle battled on, refusing to acknowledge defeat, persistent, determined, unconquerable, victorious at last by the grace of God".

Out of the Covenanter period came the Reformed Presbyterian Church, known as "Covenanters" and also the Associate, known as "Seceders"—our ancestors. Scions of these came to America and were known as the Associate Presbyterian Church (Seceder) and the Associate Reformed Presbyterian Church (Covenanter) which became the United Presbyterian Church in 1858. The first suggestion of union was made first in 1820 and was a subject for serious consideration for thirty-eight years. "Slow but sure". The marriage was consummated in the city hall of Pittsburgh, Pennsylvania. Let us read the description of the wedding given by Miss Anna Milligan in "Facts and Folks".

"It was ten o'clock in the forenoon —a strange hour for a marriage ceremony. The day was an appropriate one however, in that decade, for it was Wednesday, May 26, 1858. The

public demonstration was a procession through the streets of Pittsburgh that brought a lull in the customary hustle and bustle of its busy throng. This procession was different from any other that had ever traversed its streets. There were no brass bands, no flags, no pennants. Men clothed in frock coats, top hats, and choker collars walked single file from the church on Seventh Avenue, where the Associate Presbyterian Synod had been convening, and joined, at Smithfield Street and Seventh Avenue, another line of similarly clad men coming across the river bridge from the church on Diamond Street, Allegheny, where the Associate Reformed Presbyterian Synod had been holding its sessions.

"Men paused in their haste to see these single lines of men come together and pass arm in arm, two by two, to old City Hall, above the Market House. Those who followed to see what it might mean heard, when all came together in that historic hall, the familiar strains of 'Old Hundred' sung, men say, as it never was sung before nor since. A little later, after prayer, praise and comments, a great volume of praise resounded—the last stanzas of the seventy-second psalm to the tune, 'Coronation'—the first psalm ever sung by a United Presbyterian company. 'The whole earth let His glory fill', they sang; 'Amen, so let it be', as though it came right out of their hearts and was an earnest of the most sincere purpose of the newly-formed United Presbyterian denominations". The United Presbyterian Church found itself at the very beginning a church of 49 presbyteries, 484 ministers and licentiates, 660 congregations and 57,789 communicants, all located in the East and South, the center being Western Pennsylvania.

FOUNDING CHURCHES "THEN" AND "NOW"

Without doubt the providing of a church home for a nucleus of members who had moved into a new community was the controlling motive in founding new churches in the early days.

Immigrants from Scotland and Ireland sought the frontier where land was more plentiful and cheap and the added spirit of adventure led many to join the covered wagon caravan, so the Scotch-Irish Presbyterians became a factor in the "out west". Prof. Woodburn, of Indiana University, says that "the Scotch-Irish settlers were the frontiersmen of our history". And of them Roosevelt in his "Winning of the West" says, "Full credit has been awarded the Round Head and the Cavalier for their leadership in our history; nor have we been blind to the deeds of the Hollander and the Huguenot; but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Knox and Calvin. These Irish representatives of the Covenanters were in the West almost what the Puritans were in the North and more than the Cavaliers were in the South". Fortunately for our country to these Scotch-Irish Presbyterians the kirk was as necessary as the home or the school and they were quite particular as to the "brand" of the gospel that should be theirs. In those days no Home Mission Board needed to lose sleep over finding a suitable field, for

all that was needed was to respond to the call of a group, be it large or small, by sending to them "the church of their choice". These churches became soul-saving centers as testified by growth but "that the church felt its primary responsibility to be the provision of a church where its members might have their own particular brand of gospel, no matter how many other evangelical churches might be holding forth in the same community —this is in evidence in thousands of towns and villages and raises one of the most perplexing home mission problems". (Text)

What motive controls the founding of churches now? Very few churches have been started during the last five years because of a nucleus of United Presbyterians but a field not being ministered to by another Protestant church is sought, a field that is an opportunity for extending as well as establishing the Kingdom of God. "If America is saved it must be through the churches facing their task and *each* accepting responsibility to provide adequate church and religious education facilities for the field assigned".

DEVELOPMENT IN FOREIGN WORK

The United Presbyterian Church was organized during the "missionary century" and as an expression of gratitude decided to establish two new mission fields, China and Central Africa. The Associate Reformed church had undertaken mission work in Allahabad, India, but were compelled to abandon it; a mission house established in Damascus in 1844 by Rev. James Barnett and Dr. J. G. Paulding is now overshadowed by hundreds of minarets of mosques which proclaim the faith of Mohammed. The Associate Church began work in South America but was compelled to abandon it. Work begun in Florence, Italy, by Dr. William G. Moorehead had to be abandoned because of ill health and was never renewed. The "expression of gratitude" was begun in China by Rev. and Mrs. J. C. Nevin but the workers were later transferred from the "Celestial Kingdom" to work among the Chinese on the Pacific Coast. Our work begun in India by Rev. and Mrs. Andrew Gordon, their little daughter and Miss Elizabeth Gordon, "continues even unto this day" and added to it is our phenomenal work in Egypt and our work in the Sudan and Abyssinia. Has the foreign missionary enterprise of our church been blessed? In 1859 there was one foreign presbytery with one congregation and 25 communicants. Now there are eleven foreign presbyteries, 217 congregations (with 120 of them self-supporting) having a membership of 63,165. (1929 Report).

CHANGING FRONTIER OF AMERICA

As immigration was the occasion for the establishment of our church in America, so it continued for many years to be a fruitful "source of supply". Many immigrants were met at the wharf by Rev. H. H. Blair during his ministry of forty years in New York and these were carefully informed concerning not only America but also concerning our church in the City and those farther west. Our work was extended not only through immigration but also through emigration. "Like a hive of bees giving off its swarm to find a new location, so the 'covered wagon' swarms result-

ed in the founding of churches on every frontier". These churches often served their communities with marked missionary zeal. The story of the migration to the West has thrilled us all and Boone, Lewis and Clark have become the heroes of many a lad. "Less known but none the less dramatic is the story of the pioneers of the advanced guard of the Christian movement as they ventured out on newly blazed paths". Sons and daughters settled in the West but their children continued the migration to the West to the stronghold of the Rockies.

The missionary kept pace and together they heard

". . . one everlasting Whisper, day and night repeated—so:
'Something hidden, go and find it. Go and look behind the ranges;
Something lost behind the ranges, lost and waiting for you. Go'."

They went on and on until a halt was called by the great Pacific. "Home missions were the religious versions of the geographical occupancy of the continent. They were migrant Christianity, ever camping on the trail of empire and conquering for ideals what the pioneer conquered for the nation; redeeming from materialism and vice what he redeemed from swamp, forest, empty prairie and roving savage". (Douglass).

Home missions are no longer "out West; they are west, south, north, everywhere. The frontier is," as Dr. McGranahan tells us, "in the rapidly developing urban centers, the rural sections where churches have fallen into decay, everywhere where there are souls not reached by existing church agencies. That is the challenge to the Home Mission enterprise today—to reach the unchurched in America everywhere".

There are many unoccupied fields today in America. The church has always been interested in the individual but is just now becoming interested in the social order itself which is made up of individuals. "A fuller discovery is being made of the meaning of the Kingdom of God on the earth". Old churches must be cared for, new churches must be organized, under-privileged groups must be looked after but new adventures must be made in the realm of "social justice and social right and wrong".

The new frontier is right at our door. It is not so much that the number of church members is increasing, that the departmental organizations are perfected, that the financial standing is above reproach but the most important and greatest test is "the extent to which the *Community* life in all its aspects is becoming responsive to the ideals of Christ".

HOME MISSIONARIES AND THEIR EXPERIENCES

The missionary pioneer must "endure hardness, as a good soldier of Jesus Christ". An outstanding example is Rev. John Cuthbertson, first Covenanter Missionary to America, and Pennsylvania was his specific field. During his first year, "he was more than one hundred days in the saddle; he had to cross, without aid of bridge or boat, streams of considerable volume, and often when greatly swollen; he had to pass from one settlement to another through miles of heavy, unbroken forests, where were the lair of the wild beast and the wigwam of the cruel red men,

without the advantages of roads, and guided often by the blazed trees which marked the trail. The summer's sun and the winter's frost, the drenching rain and the drifting snow had to be boldly met and patiently endured". His studying was done largely on horseback; his food and lodging meagre but "this apostolic man toiled on for thirty-nine years and rode on horseback a distance that would thrice encircle the globe. "Verily, John Cuthbertson was one of God's true noblemen, a true hero of the Cross. He is representative of the heroic home missionaries of that day, expert workmen in the task of empire building, to whom our Church and other churches of Christ owe a debt incalculable".

Cuthbertson was but one of many pioneers.

What was his name? I do not know his name,
I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God and me. (Hale)

Adventures equally heroic and dramatic are told of our later pioneers.

What about the wife of a home missionary who lived in the "cattle country" of a Western state for seven years without having any personal communication with her family "back East"? Their meagre salary would not permit the family to attend the meetings of presbytery from one to three hundred miles distant. She held the fort at home and cared for the children. For seven years this woman, well educated and appreciative of refinement and culture, did not "so much as hear the sound of a locomotive or see a street car; did not see a city, town or village, did not attend a lecture or hear a concert; did not attend a church convention or a missionary society; did not see or talk to any other minister's wife—in seven years"! "Love knows no sacrifice" but often service "costs".

Scarcely a church but has its history, scarcely a congregation that has not its pioneers or their children. Dr. McGranahan presents us a few from the many. Dr. C. P. Proudfit tells of his parents' experiences in the early days of Nebraska territory. It took them "eleven days to make the trip by rail to St. Joseph, by boat up the Missouri, by stage to Fremont and on a load of lumber to what is now North Bend". He paid $250 for expenses out of his $500 salary. Three churches with the surrounding territory constituted his charge. When out on one of his "calling" trips the tiny six month's old daughter died and was buried by the mother alone in that wilderness before the father could reach the home a distance of 130 miles. Such are some of the heart aches and "costs" of Home Missions! Many a sleepless night Mrs. Proudfit had while wondering whether she would be driven from her home by the red warriors for they lived in the midst of the friendly Omahas and Pawnees and the hostile Sioux. The devastation was carried once to within forty miles of their home. Brave, devoted pioneers these!

Dr. George McCormick began our work in Salinas, California, in an upstairs hall reached by an outside stairway. Seats made of planks placed over workmen's trusses gave way to seats with backs through the process of nailing rails high up from the seat, "making it unsafe to go to sleep during the service, or any other time".

The new church was a "joy set before" the congregation and was ready for occupancy in two years!

Dr. McCormick tells of several providential leadings toward the planting of our work in California, a marriage ceremony, the discovery of "Scotch" on the tongue of a woman—and often it is just such incidents that "open the door" and "point out the way".

Rev. I. C. Rankin tells of the beginnings of our work in Oklahoma, in the country settled at "the crack of a pistol" when 70,000 people entered the "race for homes". During his sojourn in that great territory, the "Big Pasture" was opened for settlement and Oklahoma through a strenuous struggle entered the Union as the first state with a "stainless flag" for Prohibition was written in her constitution. He began the work in Tulsa during the "oil boom" in a store room on the main street, which gave way later to a tent which housed a wonderfully promising work. A beautiful brick church followed yet later. Business encroached upon the location, environments changed, there was a shortage of "reapers" but "Dawn came again", a new site a mile farther out was selected, a beautiful and commodious church now ministers to a part of that city of 100,000 with a congregation of 445 members and a Sabbath School of 436 under the pastoral care of Dr. F. H. Wright.

These efforts at building Christ into our Commonwealth "cost" but why should there ever be any question as to whether or not they "pay"?

In "Heroes of the Cross" we find this summarization of the spirit of pioneer home missionaries:

"They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to lift men steadily upward in moral and spiritual aspirations and achievement. They labored, with scant praise of men, to the end that moral and spiritual progress might keep pace with material advancement. . . . They served their age with an abandonment, a heroism, and a purpose, worthy of the utmost need of praise and thanksgiving".

SUGGESTIONS FOR PROGRAMS FOR "AT WORK IN THE HOMELAND"

First of all, surely every woman may be provided with a copy of the text and an extra copy should be purchased by the society for extra uses.

Second, a perfect attendance of members together with visitors will make an inspiring background for the meetings.

Third, a carefully and prayerfully read, if not studied, chapter will assure an interesting, informative and profitable hour.

As to methods, caution should be used in introducing too many "novelties" lest the real import and intent of the study period be dimmed, if not lost. However let great stress be placed upon plans of effort to gain an attendance of all classes and kinds of women that they may be won to a renewed, or an increased, or to an entirely new interest in our work in the Homeland.

Our text is presented to us in "Question and Answer" form and is the basis of the best class room work. Under a wise and interested and attractive leadership this method cannot be surpassed for gaining and

maintaining interest. However, it may be used with variations.

A "False and True Quiz" based on the questions in the text supplemented by many more detailed ones would sustain interest in any group. An old fashioned "Spell Down" using the questions would be excellent for two or three meetings.

Should the group be one which does not make preparation a "Supervised Study Hour" followed by the questions would impart much information.

The method suggested by the text itself at once suggests "school". Why not organize your society into a school, having classes in History, Reading, Geography, Spelling, Arithmetic etc. Find a place for each member in some class. While each class might not recite each day, nevertheless, each should be prepared to be called on when the chapter contains information concerning that subject. Vary the school program with a "Story Telling Hour" based on text incidents, with "Speaking" poems from the text or others equally appropriate, with display of "Home Work"—scrap books of information and pictures relating to the chapter, and, of course with Music. The "last day of school" might be enhanced by a "Basket" or "Bucket" lunch.

Another suggestion that involves possibly more thought and more work on the part of a few would make an intensely interesting presentation of the text. Issue a newspaper—"The Home Base". Appoint a superfine editor and editorial staff who should plan the paper, call for contributors and appoint reporters, etc., giving every woman a place of service, be it ever so large or small. Items to consider—

Articles contributed to be based on text:

A Story found in text;

Poem;

General Home Mission News—Church papers, *The Womens Missionary Magazine,* and secular papers;

Personals—concerning our workers;

Report on Goals, Finances, Thank-Offering, Temperance and Reform, etc.;

Advertisements and Want ads, crop reports, weather and road reports;

"Wig-Wags-or?"

Photogravure page—from Text, church papers, Magazines and other publication.

Let subscription be credited according to attendance, promptness, visitors interested. etc.

The "Home Base" may be read by different members of the "staff".

Chapter I—Posters (a) Wedding Bells with Wedding Announcement.

Covenanters Seceders
United Presbyterian Church
Wednesday, May 26, 1858

Tablet on Page preceding Introductory Note in Text mounted on Board with date of meeting, place, etc.

(b) Missionary Spirit.

"The Pioneer Missionary" (p.12 b)

"I do not know his name,
I only know he heard God's voice and came;
Brought all he loved across the sea
To live and work for God and me".

Chapter I—*Invitations*—similar to posters.

Favors for "Social Hour" (whether with or without refreshments).

Our church motto on card—"The Truth of God—Forbearance in Love".

Each meeting depends probably more upon its opening and closing for its spirit than we realize. Dr. McGranahan has chosen appropriate themes for the devotional services for each study. For Chapter I.

Songs—"Faith of Our Fathers" Bible Songs Hymnal 270; "O God, our Help in Ages Past, No. 96.

Bible Message—"Bless *us* that *Earth* May Know", Psalm 67.

After the program and during the social hour let each woman mention to at least one other some point made in the program. Also let the "farewell" of each be, "I hope we may meet again next month".

Why Home Missions?

By R. A. Hutchison, D.D.

BECAUSE:

EVERY Christian is his Country's keeper;

Each generation must be reached and won to the Christian faith. There is a new America every ten years with its peculiar problems and perplexities;

It is impossible to project a missionary program equal to the world's needs unless the advance is sustained by an adequate home base;

The wealth of this great nation will be available for Christ's work only when the men and the women who hold the wealth are won to faith in Christ;

America plays so important a part in world movements that the work needs America's example as well as her precepts;

Foreigners from every nation come and go who are made better or worse by their contact with American ways;

The Churches of the United States and Canada altogether send about 17,000 commissioned ambassadors to foreign lands. Every year more than 40,000 non-commissioned representatives—tourists, commercial travelers and returning immigrants—leave American shores for every nation and country;

About 10,000 foreign students, representing 120 nations and tribes, are studying in American colleges learning American ways;

"Of the foreign students who come to us as Christians more go back having lost their faith than we are able to win to the Christian life";

"Nearly ten times as many foreigners are coming to America every year in normal immigration as there are converts to Christianity in the foreign field";

"Twice as many of these people go from America back to their old homes each year as there are converts to Christianity in the foreign field";

There are 4,000,000 Jews in the United States. One-fourth of the Jewish population of the world, has come to America in the past fifty years;

There are 161 towns and cities in the United States that have 1,000 or more Jews as a part of their population;

Many of these foreigners coming to America are suffering from a sense of wrong and resentment so great as to be mentally diseased, and are in consequence, a menace to our land;

Radical Sunday schools are being organized where the very existence of God is denied;

Bolshevism—God-denying, law-defying, man-defiling—is lifting its ugly head in many unexpected places openly teaching lawlessness and discontent and publicly advocating a government of violence;

Atheism and infidelity are waging a determined and aggressive warfare against the Bible, the Church and all institutions of religion;

Spiritual illiteracy is the greatest peril of organized society. The Church that cannot win and hold its own children for Christ cannot hope to win the world to Christ;

There are 27,000,000 Protestant young people in our country under 25

years of age, growing up without religious training of any kind;

The character of the men and women of tomorrow depends upon the religious training of the children of today. If seven out of ten children in the United States receive no Christion instruction, how long can the nation endure?

Large numbers of the 12,000,000 negroes in the United States are being incited to rebellion against law and order by ignorant and prejudiced leaders of their own race;

The American city where the nations meet is fast becoming a center of vice and crime, where lawlessness and wickedness prevail in a shocking degree;

There are 10,000 rural communities in the United States that have no church or religious institution of any description, and 30,000 other communities that have churches but have no resident minister or religious teacher to lead them;

The Church has no greater duty than that of making and keeping America a God-fearing nation and a blessing to all the world;

There is no greater duty for the Christian and the patriot than saving his own land.

To save America is to save the world!—*The United Presbyterian.*

"And That Reminds Me"

A Reminiscence by Anna Barton Rourke, Fresno, California.

THE articles in our June Magazine regarding pioneer days in the Northwest, recall precious memories reaching far back to those Empire-making days when my parents came over the plains by wagon route, to the new and untried west.

They settled first in the Willamette Valley in Oregon: later moved to eastern Washington Territory in the early eighties.

At that time there was no United Presbyterian Church in the Northwest, and my dear mother, unwilling to rear her family without the influence of her beloved church, secured the signatures of twelve others of like mind, and petitioned Oregon Presbytery for a United Presbyterian minister to be sent to this needy field. This petition, duly endorsed, was forwarded to our Home Mission Board, and in September 1884, Rev. Joseph Alter responded to a call, and Waitsburg and Colfax were assigned him; his time was to be divided equally between these two points. Eighty miles lay between, with no railroad or other means of transportation except on horseback, through long, desolate stretches of country: at times through deep snows, again under a blistering summer sun—twice every month—and it is recorded of him that *"he never missed an appointment"*, though prior to beginning of this pastoral work, he had been laid low with a nine week's siege of typho-malarial fever.

With the coming of Rev. W. G. M. Hays to Waitsburg, Rev. Alter confined his labors to the Colfax district, organizing, and building a church in Colfax; also in Pleasant Valley, where he was obliged to purchase a quarter

section of land to secure a suitable church site. Between these two congregations, he divided his time, preaching in Pleasant Valley in the mornings, and in Colfax in the evenings which meant a long, wearisome ride of twenty-eight miles through heat and cold.

Both of these congregations were later merged with other communions, but his faithful ministry lives today in the lives of those he won to Christ. Many of these, scattered far and near, and pillars of strength and power in other churches, still testify to his devotion and enduring influence.

In 1886 he was married to Jeannette Copley, and together they endured the hardships and privations peculiar to those early days—yes, endured as good soldiers of Jesus Christ, and to them the great Northwest is indebted for the beginning of United Presbyterianism in this needy field.

Rev. Alter was called home to glory and reward in 1904, closing a thirty-year service in pioneer Home Mission fields, which began among the dug-outs in Kansas.

Mrs. Alter is still at work in the Home Mission field, and has given two splendid sons to India, thereby testifying to her undying interest in world-wide missions.

"One Book for All People"

By George William Brown, General Secretary of the American Bible Society

"ONE Book For All People" is the theme for Universal Bible Sabbath which occurs this year on Sabbath, December 7.

The question sometimes arises whether the Bible written so many centuries ago and by authors living in a circumscribed geographical area has a world-wide message. Is it for a limited number of people or may every one possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude there are universal heart-longings and soul needs to which the Bible alone ministers effectively.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book For All People" from the pen of the Rev. James I. Vance, D.D., pas-

ONE BOOK FOR ALL PEOPLE
"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES". . . . REVELATION 7:9
UNIVERSAL BIBLE SABBATH
December 7, 1930
AMERICAN BIBLE SOCIETY

tor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven'. Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness'. Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh'. To blind poverty it says: 'Receive thy sight'. To the paralytic it says: 'Take up thy bed and walk'. To shame it says: 'Neither do I condemn thee; go and sin no more'. To the homesick and lonely it says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'.

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speak with the same winsomeness of appeal to the people of all ages and all lands. . . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date".

Universal Bible Sabbath is promoted yearly by the American Bible Society in cooperation with the Protestant churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sabbath aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be pre-eminently the "One Book For All People".

A LITTLE STORY FROM REAL LIFE

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one".

"By the looks of things you haven't gotten very far without the Bible", said the colporteur. "Why not give it a try"? This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it". When told it could be had for five cents he insisted on paying ten.

Miss Romaine Russell

This tribute to Miss Romaine Russell, a devoted Home Missionary, was read at the Chartiers Presbyterial Convention, October 9, 1930.

THE true value of life is measured best by its achievements and the motives back of the life; the ideals and the real purposes which give it force.

MISS ROMAINE RUSSELL

In bringing to you today this memorial of Romaine Russell we realize that she would not desire any eulogy for herself but rather that whatever would be said, would reflect some of the light and love of her Master, Jesus Christ, and what by His grace and power she was enabled to perform as a co-laborer with Him.

The twenty-five years of public service in the Home Missionary fields in the beginning was a real pioneering work. She was able by persistent effort to create, under very trying conditions, a new spirit and atmosphere in the town and community. She had a keen sense of moral and physical needs, to which she ministered, in a strong and capable manner. She was indeed a born missionary. She loved the people among whom she worked and she in turn was adored by them. She counted as her jewels the young lives she saved from selfishness and sin.

Miss Russell began her work in Westland in 1903. At this time and for a number of years she was engaged five days a week of the school term as a teacher and could only give Saturday and Sabbath to the work. She visited the homes on Saturday where she was always a welcome visitor. On Sabbath afternoons she conducted a Sabbath School.

The school was held in the Miner's Hall for several years and there were many discouragements and obstacles and difficulties to overcome. Later the present chapel was erected. She was earnest and energetic and generous in the ways used to secure the funds for this building that it might be dedicated (as it was), free of debt, and with the exception of eleven weeks during the influenza epidemic of 1917-18 the school has never missed a Sabbath in having services.

As the work grew she had a growing conviction that she should take a post-graduate course at Columbia University, although she had graduated with highest honors at college, and devote all her time to the work. It was after she had taken her post-graduate course that she was employed by the Women's Board as a full time worker.

This valiant worker had many natural qualities that fitted her for this important field of work. She had an abundance of physical strength and endurance of which she

demanded the full toll. Her mental and spiritual life was full and well-rounded and of all books she loved "The Book" best. She was a lover of good literature, art and music.

She was a missionary in the broad meaning. She had the real evangelistic spirit, as well as a teaching ability. Many times she ministered to the sick bodies with capable and loving hands. She loved a joke and had many a good laugh over the absurd situations in which she at times found herself. She was adaptable. She could lead the song service, tell the story to the children, teach an adult class or do anything that was needed to be done, from firing the furnace to sweeping the floor.

Miss Russell thoroughly believed that "The Son of Man came to seek and to save the lost" and many "will rise up and call her blessed" for in her mind the value of a soul was far above rubies. There was a joy in the service. She experienced the joy of salvation and was able to communicate that joy to others.

She had great faith in prayer and at different times would say, "I will make a new prayer list for my present list is complete. Each one for whom I have been praying has accepted Jesus Christ as Lord and Master".

To her, her love for her Master was no uncertainty. She knew in whom she had believed and was persuaded that He was able to keep that which she had committed unto Him.

Truly it may be said of her that she was one of the "Overcomers".

"To Him that overcometh will I grant to sit with Me in my throne, even as I also overcome, and am set down with my Father in His throne".

"I do not know what God has planned to come today,
I only know that He has promised me to be my stay,
And that His hand has mapped out all the way that I must go,
I do not know the road o'er which my feet must run the race,
But I do know, though rough it be; though steep in many a place,
That He has said 'Sufficient is My grace', as on I go".

Committee:
Bertha V. Caldwell,
Mrs. Hensel,
Mrs. Fee.

Guilty

By Clementina Butler, In "Trophies from the Missionary Museum"

IT was at the close of an extended tour through India during which we had seen the famous temples of the south, the shrine of Kali, the immense structures of the banks of the Ganges at Benares, the underground temple at Allahabad and many other famous shrines, that we drove one hot morning up to the entrance of the court of a temple of Sambhal. We had been told that it was a famous shrine in this old Throne City of the Hindu Empire, overthrown a thousand years before by the invasion of the Moguls. The glory of the kingdom fell before them but the sanctity of the temple was undimmed. There in the center of the city on a high rock which dominated the landscape

was the sacred place which we had come so far to see.

But to our surprise we were barred. We were informed that we could not enter, and on inquiring the reason were told that it was too holy a place for the feet of Christians to tread its stones. After coming so far we were inclined to argue the matter a bit, and told the priest of all temples we had visited and that none had been barred to us; but still he declined to allow us to enter. Pressed for a reason he explained that this was the temple of the "Great Expectation". This did not convey any idea to our minds until he finally told the reason for the peculiar sanctity of the shrine, saying the God Vishnu had come to earth nine times, and that each incarnation had been a failure, but that he was to come once more, and this last birth was to be the "Sinless Incarnation" and for this coming there were prayers being offered day and night through the years and through the centuries, for he was to come within the confines of that temple, and he would be a perfect example for men to follow. So in courteous but firm terms he denied us entrance into the sanctity of the temple of the "Great Expectation".

There was nothing to do but to retire. I stood for a few moments aghast! Here earnest hearts were praying in this temple, day and night, year after year, century after century for the coming of the Sinless Incarnation, and we, who knew that the Sinless One had come to Bethlehem and that a perfect example had been given to men two thousand years ago had never told them!

I felt ashamed of the little effort that I had made to tell the wonderful story; of the slowness with which my church had gone forth on its errand of proclaiming the good news; of my Christianity that it had not made known the coming of the Dayspring from on high to every creature, as commanded by our Lord. Have we been guilty of neglect? Have we been indifferent? Have we failed as messengers? Are we GUILTY?

HOW CHRIST WILL BE MADE KNOWN

How is India to get the complete picture of the Christ? The increasing earnestness of Indian Christians and of missionaries in considering this question is seen on every side, for this is the time of all times for revealing a total Christ.

Is it to be by Christian institutions—educational and philanthropic—which manifest the teaching and healing Christ? Partly so; India needs the social gospel. Yet the social gospel alone will not convince. India is homesick for the eternal and it is difficult for her to see the eternal in bandages and blackboards.

Is it to be by Indian lives? This, certainly is the final proof of the power of the Christ in India. In this more than all else will His teaching be seen and understood by Indians. What can the moral and spiritual craftmanship of the Carpenter of Nazareth effect in the lives of Indian men and women? Many of us have seen the answer in life after life. The outcaste has become literally a new creature.

Here is a Brahman boy who went and sold all he had for the pearl of great price; disinherited and cast out, he still held on to the pearl. The years have passed and his loyalty burns on, and some of us relight our lamps from that flame.

Oscar M. Buck, in India Looks to her Future.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

M. FINNEY
Tanta, Egypt

A MESSAGE FROM THE CO-EDITOR

S. S. City of Harvard, Sept. 24, 1930

Dear Readers of the Magazine:

Here we are on the Mediterranean Sea, quite near the island of Crete and perhaps two day's run from Port Said.

At the moment of writing we are passing through a thunder storm. Last night and this morning we have had the roughest weather we have yet experienced but this is nothing to worry us for as far as I know, no one has been sea-sick. Most of the time on the Atlantic it was cloudy and we had some rain. The sunsets behind the clouds gave us something to gush over and enjoy. A sea voyage never seems dull for every little thing out of the ordinary creates a ripple of excitement. Another boat appearing over the horizon will set us all agog and out come the field glasses as it is most important to determine exactly all about that newly spied boat —her destination, her name, what line she belongs to, etc. And when land is sighted, what a hubbub! It is easy to imagine how Columbus and his men felt and acted when they discovered the New World. Such scurrying about the deck, such excited questions, such breathless suspense till we know all about our newly discovered rocky point! Cape St. Vincent on the southwest point of Portugal was our first sight of land and then the passage through the Straits of Gibraltar gave us glimpses of Spain and North Africa. Unfortunately, in order to see the famous Rock of Gibraltar we had to arise very early in the morning and then because of the mist, little could be seen . However, we were rewarded by a wonderful sunrise.

As I write it is continuing to rain and pour. A little bird sought shelter on our deck so we must be near land, although it is too misty to see far. Yesterday we passed between Sicily and Malta, seeing the dim shores of Sicily on our left, and the dimmer shores of Malta on our right, but that did not hinder us from exercising our imagination over the Apostle Paul and his shipwrecked companions on the shores of Melitus—known in this day and age as Malta. We also passed the Bay of Tunis where once stood on the shores, the Carthage of bygone fame and from where hailed the famous Carthaginian General, Hannibal, Ceasar's enemy. This great inland sea—the Mediterranean Sea—which once thronged with the sea craft of early Venetian sailors, and even the frail boats of the Crusaders, now seems to us very modern and ordinary as we calmly sit on the deck

of our steady boat and busy ourselves with the things which interest us such as reading, writing, playing games, etc. A tournament of deck games has kept every one busy and interested for the past week.

As we near Port Said the typewriters begin to click, and the pens get busy so there ought to be lots of folks over there in the dear Homeland getting letters mailed from Port Said.

This is rather a small boat, but she is steady and comfortable. The service is very good. Indians from India do all the work even the cooking of the meals so we get many Indian dishes served up to us, such as "curry and rice" with the spiced mango jam which is eaten with it. I rather enjoy this dish.

There are sixty adult passengers and all except a very few are missionaries. One of these "few" testified later that she had remarked to a friend "I see I'm in for a dull voyage with all those missionaries", but "I see missionaries are quite able to enjoy a good time and I have a very much better opinion of them as a whole".

With this crowd of adults are thirteen children and ten infants. Five of the ten infants are babes in arms and it is easy to imagine that there are five busy mothers. The different Boards represented by this group of missionaries are—the United Presbyterian, the Presbyterian, the Reformed Presbyterian, the Associate Reformed Presbyterian of the South, the Baptist, Friends, Episcopal, Christian Alliance, Pentecostal, Mennonite, and perhaps others. It is enough to say that we are a very congenial set of people for we know no difference of sect and denomination when we have to face the great heathen and Mohammedan world with our message of Salvation through Jesus Christ the only Savior of mankind. Every morning just after breakfast we meet together for a time of prayer. The Home Church and our work in the Home land have very often been remembered as well as our Foreign Mission problems and issues. On Sabbath a regular church service is held out on deck. Rev. Reed of Egypt preached last Sabbath a wonderful sermon on Philip.

Our social side has not been neglected. We have a Social Committee which has arranged several social evenings which have been very enjoyable. Even the children have special times for games and stories and this afternoon there is to be "A Children's Party—Everybody invited to see the fun! Don't miss it". So says the Bulletin Board.

But soon we shall separate going our own ways, having been cheered and strengthened by our association with each other. Eight of us are for Egypt, and one for Turkey. All the rest of this large number go on to India. India is fortunate in having such a large number of missionaries from so many different denominations sharing in the effort of evangelizing that land. The Presbyterians are the largest party, next comes the United Presbyterians and here we are by name:

For Egypt—Rev. W. H. Reed, Mrs. Reed and Paul; Rev. E. E. and Mrs. Grice, John, Paul and Kenneth; Rev. E. R. and Mrs. Jamison and Marion, Carol and baby Mary; Misses Lillian McClelland and Minnehaha Finney.

For India—Mr. and Mrs. C. A. Stewart, James, Robert and Ruth; Mrs. A. H. Merriam; Mrs. M. M. Brown; Misses Theresa Brownlee, Laurella Dickson, Mary Kyle, Eva Hewitt, Marian Peterson.

This letter should have started off with the story of our "send-off" from New York where our beloved Foreign Secretary of the Women's Board and our beloved Treasurer, Mrs. H. C. Campbell and Mrs. J. B. Hill gave a farewell luncheon to the "out-going" party and their friends—more than thirty of us in all. Another thing deserving mention is the interesting books which were found in each cabin, the thoughtfulness of Mrs.

Campbell. The ship mail-bag also produced great bundles of letters from home and friends as well as interesting parcels, gifts of delicious candies, books and various articles. Such kindness and thoughtfulness will never be forgotten when in those far off lands, dear friends. Two days out at sea I was quite thrilled when a Marconigram was put into my hands signed by Mrs. Charles W. Fulton and reading "Members of Allegheny Presbyterial are following you with love and prayers". Thank you for this message, my dear friends.

Greetings for all who read this letter.

Yours in our Master's service,
Minnehaha Finney,
Tanta, Egypt.

SUDAN

Mrs. R. F. Shields, Editor

A SHORT-TERMER'S IMPRESSIONS OF THE SUDAN

By D. Cecil Rife.

How would you like to be getting lettuce, peas, and other fresh garden vegetables from your garden during the month of January? Sounds impossible, doesn't it? Yet such is the custom here at Gereif. This is only one example of many strange contrasts between the Sudan and the United States.

In Ohio we used to consider that we had done well if we managed to harvest three good crops of alfalfa in one season, yet here it yields the year around, being ready to cut about once every twenty days. During May and June, when folks in America are planting and tending gardens and fields, it is practically impossible to raise vegetables or field crops here, on account of the great heat and the "hububs" or sandstorms. It is even too hot for cotton, which is planted during the latter part of July or the first of August, and harvested during January, February and March.

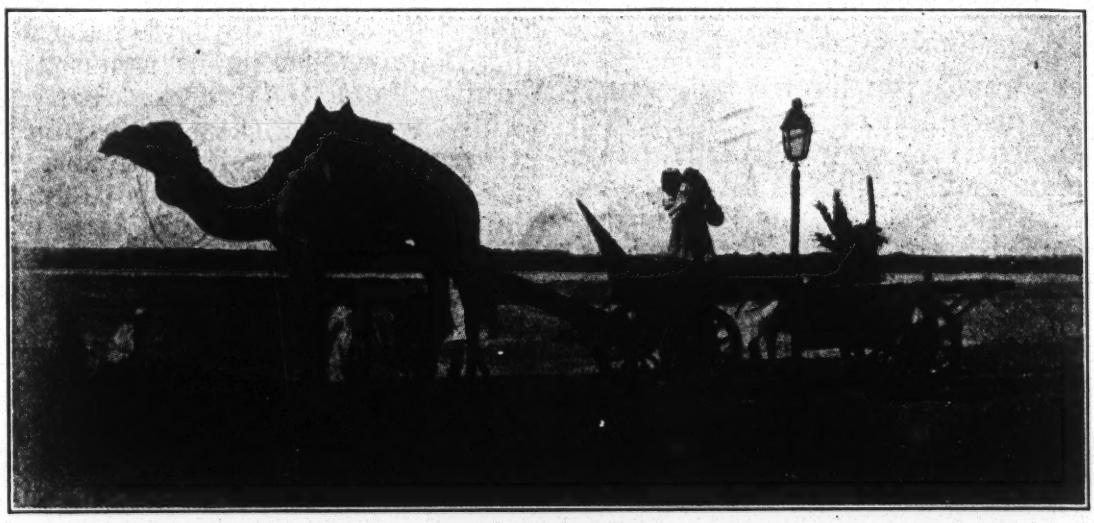
What about livestock? Instead of horses, oxen and camels are used for pulling heavy loads, and donkeys for

SANDSTORM IN KHARTOUM

carrying people and light loads. The bray of the latter is ever heard in the land. In most instances, although not always, goats, rather than cows are the milk providers. As the people are Mohammedans, and do not believe in eating pork, pigs are practically non-existent. Sheep are rather numerous, but are far different from American sheep. As their wool is of little value, they are raised for mutton only. Goats are the most common of all farm animals, and it is a mystery how they can exist on the sparse, dead desert grass which in America would be considered worthless.

pupils there are seven pure Arabs, seven pure blacks (Nuers, Dinkas, etc.), two pure Abyssinians, one pure Egyptian and the rest of mixed ancestry, including Arab, black, Abyssinian, Turkish, Italian and Egyptian blood. It would be interesting to find what correlation, if any, exists between race and ability, character, etc.; but to secure any definite results would require, of course, years of work with a large number of individuals. The boys seem to pay little attention to race, however.

The familiarity of our Mohammedan students with the Bible is surprising, and would put to shame many



THE CAMEL CART

In driving across the desert, one is never crowded for room, as the road is usually merely a track in the sand, and there are of course no fences. Mirages can be seen during the heat of the day, and one has the impression of being marooned on a large island. During at least ten months of the year, there is no need to fear rains or muddy roads, but in the rainy season the desert may be impassable for days at a time, except by donkey.

The most interesting phase of the Sudan, however, is not the crops, the livestock, or the desert, but the people themselves. Like New York City, Khartum is quite a racial melting pot. A record of the ancestry of the pupils at Gereif this year reveals the following facts: Of a total of twenty-eight

an American High School or even College student. The Mohammedans maintain, that Christ was not the Son of God, but simply a great prophet, like Elijah and Daniel. Mohammed is classed as the greatest prophet, and the Koran as the equal or superior of the Bible. Although the Mohammedan religion teaches great respect and fear of God, it lacks the elements of love and unselfishness. The effect of such a religion is shown in the lives of the people. Their lives, like the desert, are barren and parched. As the greatest material need of the Sudan today is water, so the greatest spiritual need of the people is the Living Water, which can be furnished by Christ alone.

INDIA

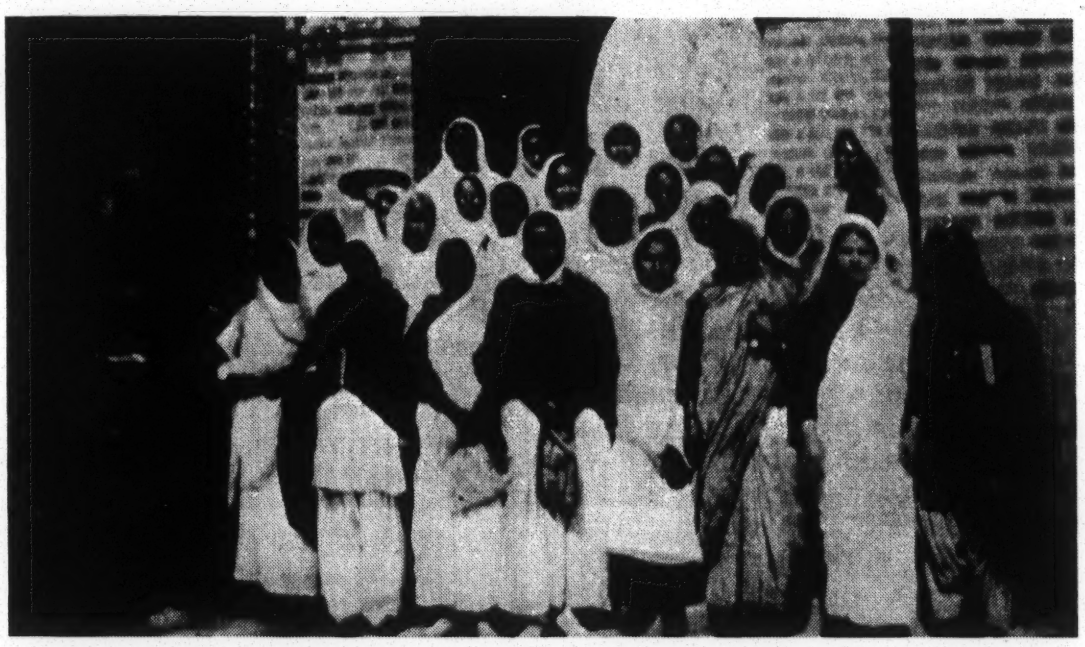
Mrs. Osborne Crowe, Sialkot, India, Editor.

SARAH DAUGHERTY TRAINING SCHOOL FOR BIBLE WOMEN

Miss Elizabeth McCahon writes regarding the founding of the "Sarah Daugherty Training School for Bible Women" as follows:

"In the year 1911, Mrs. J. L. Henderson of Washington, Pa., wrote me that she was sending me some money which was found in her mother's purse marked 'For Missions'. Her mother, Mrs. Sarah Daugherty, had recently passed away, and as she was interested in me, they had decided to send the money to me. It was $126.70 and I was to use it as I thought best. There was no mention at all that it was intended as a memorial to her mother.

"As I had no special object at the time needing such a sum, I deposited it in the Post Office Savings Bank and waited. During the summer of 1912 the ladies of the Mission met for a conference in Sialkot, and the training of Bible women was one of the subjects discussed. All felt that there was a great need, but no one knew just how to supply it. We did not think we could, or should, open a new institution. Some one suggested calling the Bible women together for training, once a year, as was being done by the District workers, but there was the same difficulty again, it would require money, and where could any be found for that work. The thought came to me, 'Why not use this money that had been sent to me'? so I offered it, and it was accepted. We decided to begin the work as quickly as possible.



BIBLE WOMEN AT THE SARAH DAUGHERTY TRAINING SCHOOL FOR BIBLE WOMEN
Cut furnished from The Mrs. George Moore Memorial Fund.

"Miss Emma Dean Anderson and Miss Cleland (now Mrs. McArthur) invited us to Sargodha for the first session. They rented two Indian houses near the ladies' bungalow, and made arrangement for comfortable entertainment—and so the school began in 1913.

"For several years the Indian members paid two annas (four cents) per day, for food, but the missionaries who attended paid the usual rate. The balance of the expenses were met from the Fund.

"It was soon demonstrated that the

school was quite worth while, and plans were made to insure its permanency. A name was given, 'The Sarah Daugherty Training School for Bible Women'.

"I wrote to Mrs. Henderson and asked if she would not like to finance it, and she replied that she and her sister, Mrs. Linn would do so. Mrs. Linn died a few years later, but her son, Mr. Lloyd Linn, of Washington, Pa., has continued to send in his mother's place.

"Mrs. Henderson died in August, 1929, but she bequeathed $2,000 for the up-keep of the school, the interest to be sent each year. As this interest is not available yet, Mrs. Martha Welch of New Concord, Ohio, a daughter of Mrs. Daugherty, and her nephew, Mr. Linn, are continuing to send funds, until the interest is available.

"The school has never had a permanent home, or meeting-place. Like the Missionary Societies, we have met in the different Mission districts. There has been great benefit realized by those who have entertained the school, in the help given by the Bible women and missionary ladies, who go out in groups to visit, teach, preach, distribute Christian literature and sell the Scriptures in the neighborhood.

"Gradually the plan of asking the members to assume a larger part of their expenses was introduced, and now they very willingly pay a much larger part, and also contribute to other objects. None of these women have very much of this world's goods, and it is a drain on their slender salaries to pay even their travelling to and from these meetings.

"Mrs. Daugherty, though dead, is still working in India, to extend Christ's Kingdom, and her daughters and grand-son are partners with her. What joy must be theirs as they learn how the Lord has blessed their gifts, and is giving them an increase far beyond any thought they had, when they dedicated their first gift. Eph. 3:20-21. 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, ... Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen'."

Miss Evelyn Cathcart writes of the Sarah Daugherty Bible School from the standpoint of the first term missionary.

"The Sarah Daugherty School for Bible Women was held at Sargodha, March 7 to 17. Twenty-two Bible Women attended. The rain which greeted them on their arrival was perhaps the only departure from Miss Hill's well planned schedule. Classes met each morning at eight, taught by Miss Gordon and Mrs. McArthur. The First and Second Epistles to Timothy were studied. The memory work which had been assigned for the year was the Second Epistle. A number of the women recited it excellently. After classes, groups were formed to visit in the city or near villages. It was a joy to hear these women present the way of salvation to the Mohammedans and Hindus. Their eagerness and readiness to go where assigned each day was pleasing to see. The younger ones were assigned to go with experienced ones that they might learn how to better present the message.

"Each afternoon at four, helpful talks were given by Miss Spencer and Miss McConnell. After the evening meal the women sang accompanied by a drum. I wish you in America could have heard them! The rhythm of such a drum, beat with the fingers and hands cannot be imagined until heard. Sometimes a steady tap on metal, fits in with this and all together makes a pleasing accompaniment for their songs. Women came from the city each night to listen.

"The work of the Bible Women might best be realized by the description of just one visit. Three of us went to a row of houses occupied by shop workers. As we passed the first few houses an invitation was given

to come and speak. About the middle of the row we stopped and were invited to sit down. A crowd of women and children gathered around us with some men on the outskirts of the crowd. One of the Bible Women then presented God's plan of salvation, in a way that won the silence and attention of all. When she had finished eight Gospel portions were bought by those who had listened. Thorough acquaintance with the Bible, and the assurance of its truth, as given by the Holy Spirit are essential factors in ability to present His love to others in this way. It is a gift to be sought by all in whatever land they may be, for all lands have unsaved souls.

"First term missionaries have the privilege of attending this Bible School two years. It is indeed a privilege to be able to go with those who serve their Master so well. I wish this opportunity might have been yours as well as mine.

"The days went all too fast and it was time to leave. Ten of us visited the Salt Mine at Khewra on the way home. The world will not run out of salt for some time from the looks of that mine. There were huge rooms with their white salt walls where salt had been removed. We went down steps of salt. There were formations of salt resembling trees made by deposits where the water dripped from the roof. Icicles of salt formed in the same way. One salt wall seven feet thick let light through from the opposite side in such measure that one might have read by it. Salt of the medicinal variety too, might be picked up by the handful. In brief it was a 'salty place'."

Mrs. Mary R. Samuel writes of the "Sarah Daugherty Bible School" from the standpoint of the Bible Woman.

Mrs. Samuel is very well known in the United Presbyterian Church in America.

"Our Training School was held at Sargodha this Spring, from March 7 to 17.

"There were twenty-two Indian Bible women, and seven Americans. We were a small but happy crowd, and Miss Hill, who is an untiring worker and manager, succeeded in keeping us all happy, content and busy.

"We had our morning family worship at seven, then 'choti hazri' (little breakfast), after which we hurried to go to the new church where we had our daily Bible study classes. Our studies in First and Second Timothy were very helpful, and seemed peculiarly to fit our needs.

"After nine o'clock we each took a partner, and dispersed in different parts of the city to sell Gospel portions, and to preach. We had good hearing in these house to house visits, the women seemed grateful for the message, and some seemed almost ready to be harvested. It was very evident that some one had faithfully visited these homes in past times.

"At noon we had our mid-day meal, and it was good to be in a large family for a meal.

"The afternoon took us back to the church, where we were given an opportunity to tell of our morning experiences in the different homes, and also report how many books were sold. Some non-Christian women were so interested that they came to the church and hospital bungalow to listen to the singing.

"I had the pleasure of being invited out to a meal several times and noticed when my hostesses had singing for family worship, the non-Christian neighbor women poured in to listen to the music. Praise from His people seemed to draw others to Him. The afternoon lectures were very helpful.

"Our evening meal was at seven, after which we had our family worship. Following that, we sat around visiting with friends, some sang for us and beat the drum while singing, which again attracted other women to join our crowd. Patients of the hospital left their beds and joined us of their own accord.

"Some of the Bible women are those who, only a few years ago were outside the fold, and Christian women were reaching out for them. Now they are in the fold and are reaching out for others and one could not but know that some day there will be more who will join us in singing praises to the Lamb. It was a miracle to be able to have Christian fellowship and unity in prayer, with those who only recently came out. Their faith seemed so strong in the Lord whom they have known for only a short time. How strong are we who have known Him all our lives?

"Some were very old women, but it was very interesting to watch them interested in everything that others were interested in and they surprised us by reciting the whole of Second Timothy from memory.

"So we go on laboring, knowing that He has said, 'My Word . . . shall not return unto Me void, but it shall accomplish that which I please' Isaiah 55:11".

AT THE ST. ANDREW'S TEACHER TRAINING INSTITUTION, COONOOR

By Miss Mercy Pindi Dass, Pathankot

I went to South India during my holidays last summer. My object in going there was to take the Bible Training Course given by Mr. and Mrs. E. A. Annett at Coonoor on the Nilgiri Hills. This Bible Training School is called "St. Andrew Teacher Training Institution", because the Scottish Sabbath Schools gave the money for the Hostel and the Principal's bungalow, and the Patron Saint of the Scots is St. Andrew.

They have opened this training school, because there is no Bible Training School in India where men and women can be trained to teach the Bible to children, in a way to make it a living Book to them, and to make the stories in the Bible real. Mr. Annett, in one of his lectures, said that the weakest spot in our Christian work is the teaching of the Bible, because the men and women are not trained well in the line of teaching the Bible in India, hence Sabbath School classes and Bible classes are dull and dead.

Some years ago, Christian schools memorized the Bible, Hindus memorized their Vedas, Mohammedans memorized their Koran, but this is a secondary method. Not to discount the worth of memorizing the Bible, but to emphasize the worth of the sadly-neglected method of first vitalizing the Book, is the object of the Training School. Moralizing children constantly, "Children, don't do this, don't do that", is like pouring water on a duck's back.

The earliest teachers were story-tellers in every country. In the moonlight, around the camp-fires, people used to sing stories. The story is a tremendous force in teaching the Bible. The effectively, scientifically told story has the greatest value. The child heart is the learning heart, the discovering, questioning heart. The story method is the best educational method, because the result is that children remember, understand, love and practice it. Our Lord was the greatest story-teller. He never taught without a story.

The Bible is the greatest story book. There are more stories in it than in any other book, and its stories suit all classes. Our object is to suit the story to the age of the child or person.

In the preparation of a Bible story, the first requisite is prayer. When you are telling a Bible story, you are cooperating with God. Get into close touch with Him. Let the connection between you and Him be free, let the light freely come.

Then study the Bible passage thoroughly. It may be a whole book, short or long. Study the passage thoroughly, then consult other books and tear the story to pieces, to see what really happened, where it happened, when and how. Who were the

people? Are there any problems or dilemmas in the story?

The three great questions: What special interest is there in the story for children? What is the spiritual lesson? What can the children do to imitate the story? The building of the story is very important, picturing the scenes, describing the people and actions, introducing it with questions that bring it into real experience.

It is important to tell the story from the standpoint of the children. They see things differently from adults. For instance, in showing the picture of a lion, a lioness, and a baby lion, with the lion eating a big piece of meat, the lioness near, and the baby lion back of them, the question was asked, "What do you see in this picture"? One child began to weep, and when assured that the lion could not eat the child, he said, "No, but the baby lion will not get his share".

One definite spiritual aim should be in view, but at the same time, it should come along itself out of the story. Children begin to "fidget" when a sermon begins. The whole story should be permeated with the spiritual lesson. What the taste is to the mango, so is the spiritual teaching to the story. Be careful lest the spiritual lesson be hazy. If hazy in the teacher's mind, it will be all the more hazy in the child's.

A mother told her child a story of the Heavenly city, with streets of gold, trees all over, rivers flowing, pearl gates and children playing. Then "whosoever telleth a lie will not be able to enter the Heavenly City". Immediately the child ran and took the soap out of the bucket, where he knew he should not have put it. He had the impulse to put the thing right.

Story-telling is an art and a science like any other thing. Every one can be good at it, though some can develop the art more than others.

There are many other things that were taught in the School, pertaining to the organization of a Sabbath School, the carrying on of its work in every department, the opening exercises, developing an interest in the attendance and the offerings. All the lessons and lectures were most helpful.

INDIA, OUR INDIA

(These words written by Mrs. Ferguson, a lady of Madras, India, are to be sung to the tune of "America, the Beautiful". Katherine Lee Bates gave the writer permission to make the song belong to India too).

O beautiful for azure skies
For golden waves of grain,
For snow-capped mountain majesties
Above the palm-strewn plain.
O India, my India,
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Which suffers mortal pain,
Who strive to find the way to God,
That way so clear and plain.
O India, our India,
God mend thine every flaw,
Make strong thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears.
O India, our India,
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

From "The Golden Sparrow"

The Stewardship Campaign

A Pageant

By Mrs. John P. White

This pageant was originally printed in pamphlet form. The edition has been exhausted. It is now reprinted by permission of the Stewartship Department of the United Presbyterian Church.

CHARACTERS

REV. MR. BLISS.—**The Pastor.**

DOT—**The President.**

BETTY, FRED, LEWIS, JOHN, MADGE, BOB—**Members of the Executive Committee.**

FRANK, FLOSSIE, PAUL, LUCY, JAMES, KATHERINE—**Other Members of the Young People's Society.**

MR. BRIGGS, MARY BRIGGS—**Visitors at the First Meeting.**

Any number may represent the non-Christian foreigners.

One singer or more.

Two or more of the shorter parts may be taken by one person.

Time—The Present.

Place—The living room in Betty's Home, where the business and social meetings of the Young People are held.

THE STEWARDSHIP CAMPAIGN

Betty—(*Sitting reading a book*) Hello, Dot, come in.

Dot—Have you time to talk a bit?

Betty—Yes, all I have to do is to await the arrival of my guests.

Dot—Betty, I'm all upset. Mr. Bliss wants us to take up that Stewardship Campaign. He wants to have it discussed in our meeting tonight.

Betty—Of *all* things, Dot. We don't want to take up our time with that.

Dot—I knew you wouldn't want to. I wonder if we can't sidetrack it. Do you think if we could get the Executive Committee together before the meeting, we could bring in a resolution of some kind, saying in very nice words, of course, that we do not want to take it up?

Betty—Suits me. Here's the 'phone.

Dot—Let's see. There's Bob, John, Lewis, Fred and Madge.

(*Rings telephone*) 2969. This you John? Can you come over to Betty's right away? Some important Y. P. C. U. business.* * * * *

761. Hello! Is Bob there? Could you find him and tell him we have an important committee meeting right away at Betty's? Thanks. * * * *

231. Hello, Lewis! Could you come over to Betty's for a little committee meeting before the regular business meeting? Yes, right way. Bring Fred with you. * * * *

Now I suppose I'll have to call Madge. I know she'll oppose this. 264. This you, Madge? Why—Madge, Betty and I have been talking about some of our business, and we thought if the Executive Committee could get together before the crowd comes we could get part of it out of the way. This would leave us more time for our social. What was that? Yes, the pastor *does* belong, but we thought it might not suit him to come early. Well don't put yourself out to come. Just do whatever is convenient.

(*To Betty*) I hope she can't come.

(*Enter John, Lewis, Fred, and Madge.*)

Fred—What loyal subjects you have, Dot! You give the commands and we fly to obey them. What have you on your mind, Dot?

Dot—You know, Mr. Bliss has been talking for weeks about this Stewardship business.

Fred—Excuse me, Madam President, it is a *campaign.*

Dot—As you like about that. He wants us to discuss it tonight in our business meeting.

Fred—As far as I am concerned, we might as well leave it undiscussed. I've no money to pledge.

Betty—That's the way we all feel.

Madge—The Stewardship campaign, as I understand it, is not confined to money. It includes life, service and prayer. With that in view it seems that we ought to consider it carefully.

(*Enter Bob*)

Bob—What's the great big idea? Mother has been telephoning everywhere for me. Finally she got me at Mack's I haven't been home to supper yet. But she said Dot said to come *right away*. So here I am. Will madam President please state the object of the meeting?

Dot—I was just saying Mr. Bliss wants us to talk over this Stewardship Campaign tonight and some of us think it ought to be left until another time.

Bob—Why so? Why not tonight?

Dot—Well, you see if we get into it, it may take all night and Betty has some fine plans for the social part of the meeting and we want plenty of time for that.

Betty—Yes, and I have invited some guests. We would not want to be talking about money with them present. It would be very stupid for them.

Dot—And embarrassing for us.

Bob—What are you proposing to do?

Dot—That's what I called you for, to help decide what to do. We don't want to hurt Mr. Bliss' feelings and tell him right out that we are not going to do it, but if some one would make a motion to postpone action, then he couldn't take any offense.

Fred—Why not table it?

Dot—How do you lay a motion on the table? I really don't know.

Fred—If it isn't too big, two of us boys might carry it over and lay it on.

Dot—Now, Fred, behave yourself. I told you when I was elected that I knew nothing about parliamentary law. Won't some one make a motion to postpone this matter?

Bob—Not I. This is a great thing. I am in favor of trying it.

Dot—Bob, you know it will just ruin our society. Now there are the Briggs young folks, whom we have invited tonight. That will just scare them away if we keep talking *money, money, money.*

Lewis—I haven't thought much about this, but I know Dad's down on it.

Betty—That's the way our parents all feel. So why should we go into this scheme just to please the minister?

Madge—It isn't a matter of pleasing the minister; it's a matter of pleasing the Lord.

Fred—As I said before, I have no money to pledge.

Betty—Nor I. I have no income. What would be a tenth of nothing?

Bob—That's easy, Betty. If you can convince the Lord that you have no money, He will not hold you responsible.

Dot—Well, I know I give far more than a tenth of my allowance now.

Fred—I expect you are like Aunt Belle. She says she *knows* she gives far more than a tenth—sometimes she gives a *twentieth.*

Betty—I think in deference to our president's wishes we might defer action tonight. I'll make a motion to that effect, if some one will second it.

Bob—Nope! Not I. I won't be a ward politician.

Dot—Now, Bob, that isn't fair. I am thinking of the interests of the society. We have worked so hard to keep up interest. We started these monthly socials, and *I* think they have been a wonderful success.

Lewis—Good eats, I say.

Dot—Are you not in favor of these socials, Bob? Don't you think, since we've been having these lovely refreshments, that we are having a much better society?

Bob—Now, Dot, you know I am always in for anything good to eat, and I like socials and fun as well as anybody. But they are not the main thing. Ice cream and salads and sandwiches are hardly a suficient founda-

tion for a permanent society. We need some deep underlying principle that will make us feel we are a real service to the church and to the world. I've been studying this Stewardship subject, and I say, folks, it's just what we need.

Madge—I think it would be a great help to all of us. Could we not have the pastor explain it to us tonight? We can ask some questions, and if we are not ready to take it up tonight, we can have a motion to defer action until a later meeting?

Dot—Perhaps that is the best we can do.

Bob—If that's all, Dot, I'm going to run home for a bite to eat.

Betty—Wait, Bob, I'll feed you right now.

Bob—You can't bribe me, Betty.

Betty—I wasn't trying to bribe you. I was trying to heap coals of fire upon your head.

Bob—Thanks, Betty, but I need a fresh collar.

Lewis—Going in your car, Bob?

Bob—Yes, come along. So long, girls, we'll be back in just fifteen minutes.

(*Exit boys*)

Madge—I think, if you'll excuse me, I'll run home for a few minutes.

(*Exit Madge*)

Dot—I certainly am disappointed in Bob's attitude. If he had stood by us, we might have carried our point.

(*Enter minister, Effusive greetings*)

(*Whole company enter, one by one or by twos.*)

Dot—(*Calls meeting to order*) Our hostesses have prepared a rather full program for our entertainment and I believe if there is no objection we shall omit the roll call and minutes and the devotional part. Do we have any business? Any committees to report?

(*Silence*)

Bob—Madam President. Our pastor has expressed a wish to have a short discussion of the Stewardship campaign, which is being put on all over the church. It seems to me that, as a part of the church, we ought to have an understanding of this subject. I move that Mr. Bliss be asked to lead us in this discussion.

Dot—Do I understand that this will take up the whole evening?

Mr. Bliss—Perhaps fifteen or twenty minutes will be sufficient.

Dot—All right. Do I hear a second?

Frank—I second the motion.

Dot—You have heard the motion, all in favor say "Aye." The motion is carried . I am sure we shall all be very glad to have Mr. Bliss give us some instruction on this subject.

Mr. Bliss—Thank you. I am glad of this opportunity. Now there are a few points that we must have clear in our minds before we enter the discussion. I hold in my hand a Bible. This Book either is or is not the Word of God. What do you say?

Chorus of Voices—It is.

Mr. Bliss—When I was a youth, I got hold of this thought: "This Book is God's Word; what it teaches, I will believe; what it commands, I will obey." We are Christians. We either belong to God, or we do not belong to God. Which is it?

All—We do.

Mr. Bliss—If we were non-Christians of any type, we might easily say: "I do not believe this or that in the Bible;" "I think this or that is not required of us." But as Christians we are saying, "We belong to Thee, O Christ; we believe Thy Word; we will do Thy will." Now I want you to be free to express opinions or ask questions. Who has a thought to suggest?

Dot—Well, Mr. Bliss, you know most of us do not have any money to pledge and we just wonder if we ought to promise to give anything, when our parents will have it all to pay?

Mr. Bliss—What next?

John—Mr. Bliss, our church has never been in favor of the tithe, and there's a great deal of objection among the older people.

Mr. Bliss—What's the objection.

John—I hardly know. I guess they think it's Jewish.

Bob—I guess, they think, as Tom Spicer says, "There's a ketch in it somewhere. It's a scheme to get a feller to pay more than he intends to pay."

Mr. Bliss—Giving is the last part of this. We are getting the subject turned around. Let us look at it from some other angles.

What is a steward, John?

John—I would say a steward is a person who manages the business of another.

Mr. Bliss—What relationship does this other person sustain to the business?

John—He is the owner.

Mr. Bliss—In Bible times, the steward was often a slave, so he belonged to the owner of the business, too. As we think of our relationship to God, do we see any similarity?

John—Yes, God is owner and we are stewards.

Mr. Bliss—Will some one read 1 Cor. 6:20?

Frank—"Ye are not your own; for ye were bought with a price."

Mr. Bliss—Also 1 Peter 18:19?

Frank—"Ye are redeemed * * * with precious blood * * * even the blood of Christ."

Mr. Bliss—What else does God own?

Paul—He must own the folks in China and India and Africa, I suppose.

Mr. Bliss—I was thinking now of material things. Who owns this town?

James—The Steel Mill owns most of it, I say.

Lucy—Oh, hundreds of people own it.

Mr. Bliss—Yes, hundreds. Who owned it one hundred years ago?

James—Why, the Jones family owned all this land on which this town stands. I saw a deed the other day given to the great-great-grandfather of Tom Jones. It was a land grant from the President of the United States.

Mr. Bliss—I hope you'll ask Tom to show that to me. Who owned the land before the Government did?

James—The Indians.

Mr. Bliss—And who owned it before the Indians?

James—Nobody.

Mr. Bliss—Let us see what the Book says. Mary, will you read Deut. 10:14?

Mary—"Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth with all that is therein."

Mr. Bliss—Again in Psalm 50:12 are these words: "The world is mine and the fulness thereof.' '

If God owns everything, certainly we cannot claim to be anything but stewards. We are stewards, not of money alone but, as we are told in 1 Peter 4:10, "good stewards of the manifold grace of God." Is our time up yet?

Bob—Please go on, we are just getting started.

Mr. Bliss—With the consent of our President and our hostess—

Dot—Oh, yes, please go on, this is quite interesting.

Mr. Bliss—Let us look at the Stewardship of Prayer. Frank, if you were steward for a millionaire, what would you want to know about the manner of carrying on his work?

Frank—I should want to know first of all what he wanted done.

Mr. Bliss—How would you find out?

Frank—By asking him.

Mr. Bliss—Would you not be afraid of him?

Frank—Not if he trusted me with his business. I should count it a great privilege to have frequent interviews.

Mr. Bliss—The oftener you talked to him the better you would know his will, and the better you knew his will the more you could do for him. And the more you sought to know his will, the more he could trust you. Our Master, Jesus Christ, wants us to come to Him. If we are faithful

stewards, we shall surrender our wills to Him, and we shall seek by constant prayer to know His will for His work in the world.

Then there is the Stewardship of personality. Everything that is worthy in our lives comes from God. Therefore we should worship Him. We should show our gratitude in service. I like Paul's words on giving ourselves to God's service. Paul will you read Romans 12:1?

Paul—"I beseech you therefore, brethren, by the mercies of God, to present you bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Mr. Bliss—If we all had this spirit of surrender, would it make any difference in the way we spend our time? Would we give less time to light fiction, to questionable amusements, to self-indulgence?

Bob—There's one question I would like to ask. Can a man serve God as well in business as in the ministry or the mission field?

Mr. Bliss—That just depends upon God's will for him. God has a plan for each life. One has to keep close to Him to find out what the plan is. I would earnestly exhort each one of you to listen to what the Master has to say to you.

Now we are ready for the money. Who owns the money of the world?

Frank—A few millionaires.

Mr. Bliss—Will you turn to Haggai 2:8?

Frank—(*Aside, after frantic hunting*) Oh, Haggai, where art thou? (*reads*) "The silver is mine, and the gold is mine, saith Jehovah of hosts."

Betty—It looks as if we own nothing at all.

Bob—We surely do not own money or anything else very long. I heard of a conversation the other day. A millionaire had died. One man asked "How much did he leave?" Another replied: "He left all he had."

Mr. Bliss—Quite true. The richest man on earth handles his money for a brief thirty or forty years and then leaves it all. For this reason we should regard our money as a trust to be administered for the owner. We recognize that a part of this money should go to the owner. That brings us to the question of giving. Why should we give, how should we give, and how much should we give? Let several give reasons why we should give.

Frank—Out of gratitude.

Mary—Because we love the Master.

John—Because God is the owner and we ought to pay our interest.

Madge—To keep us from becoming selfish.

Bob—Because it is a command of God.

Mr. Bliss—Very well. We may think of more reasons later. How should we give, and how much?

Fred—Just what we can afford.

Mr. Bliss—What objection could we bring against that?

Bob—Most people acting on that principle could not afford to give anything.

Mr. Bliss—Quite true. Most of us are living just on the border of comfort. We all think we need many things. If we gratified our own wishes first, we would have nothing left for the Lord.

Katherine—I think spontaneous giving is the best.

Mr. Bliss—Just what do you mean by that.

Katherine—I mean that one should give because one's heart is stirred and one's sympathies enlisted.

Bob—Huh! I wouldn't want to be a missionary up in the Sudan backed by *spontaneous* givers.

Katherine—Now. Mr. Bob, if you were up there, we would stand right by you; get you an automobile, and do lots of nice things for you.

Bob—You might do that if I could keep your sympathies stirred, but if some one else got your attention, then I am afraid the last appeal would be the one that would stir you, and within three or four years I would be subsisting on durra and hippopotamus meat.

Mr. Bliss—Does it not seem that a definite system of giving would be the most satisfactory plan?

John—We need system in every line of work. It looks reasonable that we should use system in this.

Mr. Bliss—Why not use the Bible system?

John—You mean the tithe?

Mr. Bliss—Yes, tithes and offerings. What objection could any one have to that system?

Lewis—It's too much.

Mr. Bliss—We must remember that the "Lord Jesus Christ, though He was rich yet for our sakes became poor, that we through His poverty might become rich."

Bob—I think, after studying this subject, that the tithe is too little. The lines of the old hymn come to me:

"Were the whole realm of nature mine,
That were a present far too small."

Mr. Bliss—Most tithe payers arrive at that conclusion. At first the tithe seems too much and after awhile it seems far too small.

John—I think the chief objection to the tithe is that it was a Jewish law.

Mr. Bliss—There are many evidences in the Bible that this system of giving was in operation long before the law was given to the Jews. Away back in Genesis 14:20 we find Abram giving tithes to Melchisedek, priest of the Most High God. Just read these words, John.

John—"And he gave him a tenth of all."

Mr. Bliss—Again, you remember when Jacob had had that wonderful vision near Bethel, he said—Read that too, John, will you, please?

John—"Of all that thou shalt give me, I will surely give the tenth unto thee."

Mr. Bliss—This was long before the law was given to Moses for Israel. Why did they not give the fifth, or the seventh or the ninth? When the law was given the tenth was the proportion designated. The inference is that this was a law of God given to His people from earliest ages to be followed throughout all time. In Leviticus 27:30, we have the statement: "The tithe is the Lord's * * * It is holy." Will some one volunteer to read Mal. 3:8-10?

Fred—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. * * * Bring ye the whole tithe into the storehouse, that there may be food in My house and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it". That's a new one to me. I never knew that was in the Bible.

John—Why did Jesus not give us something on this if we were to follow it?

Mr. Bliss—Jesus did not give any specific teaching on this subject, but incidentally He approved of the law of tithing. Mary, will you read a part of Matt. 23:23. Jesus is rebuking the Pharisees for neglecting mercy and faith and judgment. Then He is saying that they are very careful about tithing. Now He does not say to them, "This is a worn-out law; this is not binding any longer." No; let us hear what He says.

Mary—"These ye ought to have done and not to have left the other undone."

Mr. Bliss—In 1 Cor. 16:2. Paul exhorts to proportionate weekly giving. We might easily infer that Paul had the tithe in mind, but at any rate he tells them to give a proportionate amount. "Let each one of you lay by him in store as he may prosper." The poor man would give his proportion and the rich would give his, according to his income. The New Testament holds up a still higher ideal of giving. "Freely ye have received, freely give." Many Christians should give much more than a tithe, but the fact is, few ever reach high standards of giving until they have first recognized the tithe as the

holy portion belonging to the Lord. When they begin with this proportion they recognize God's ownership of all and use all their wealth to further the Kingdom of God. It is the law being the schoolmaster, bringing them to Christ.

There is another side to this. It is the appeal of the world. This world needs to be evangelized and we are the folks to do it. As Christians we must have a part in it. We must feel the obligation whether we go as missionaries or whether we stay at home. The obligation is as great upon the one as upon the other.

I have a little pledge here which I shall read to you. I want you to think it through carefully, and if you are ready, by Sabbath night, I should be glad to have you sign it. It is a pledge prepared by one of our Christian leaders for Christians who feel that they are called to stay at home.

"If God does not permit me to go as a foreign missionary, I will, God helping me, make just as many sacrifices for the heathen as if I had gone. I will never indulge in luxuries. Every single cent throughout my whole life shall be spent in realizing the need of the world for the Gospel. My time, my effort and my intellect I will strive to use with my eyes upon a ruined world."

A ruined world! Dear young people, that phrase haunts me. I was willing to go, but the doctors would not give me a clean bill of health, so I must serve here.

A ruined world! In my meditation I can see it all. These millions of unreached souls, stand before me, or pass before me in endless procession.

(*At this point, have representatives of the nations pass. There may be one for each class mentioned, or several if desired. If stage permits and lights can be used effectively "Living pictures" may be used.*)

There are the little child-wives of India. How my heart aches for them! And the widows—26,000,000, who are condemned by their religion to perpetual solitude and servitude. There are the religious devotees, of India, seeking to purify themselves by penances and pilgrimages. Then the Mohammedan woman—veiled, repressed, suppressed, oppressed, following a false prophet, who had such contempt for woman, that he made her the victim of polygamy and divorce in this life, and gave to her no hope of entering Paradise in the life hereafter.

Then I see the black Sudanese, bowed under his burdens of ignorance superstition and witchcraft. And the Chinese come before me—little girls with bound feet, hopeless men and women—Oh, such multitudes! Do you know, young people, if the four hundred millions of Chinese should pass us at the rate of one a second, day and night, we should have to sit here thirteen years to watch the procession?

Betty—O, not really?

Mr. Bliss—Yes, really. Figure it out for yourself. And the church is letting them pass into Christless graves, though the Master said: "Tell every creature."

"The restless millions wait
That light, whose dawning maketh all things new.
Christ also waits; but men are slow and late.
Have we done what we could? Have I? Have you?"

(*A few moments of silence. Then a hidden choir or one voice sings,*)

"Tell all the world His wondrous ways,
Tell heathen nations far and near,
Great is the Lord and great His praise,
And Him alone let nations fear."

Mr. Bliss—I did not intend to take up so much time, young people. I fear I have talked too long.

Bob—No, not a bit of it. We are just getting started. I think we want to do something right away.

Mr. Bliss—Shall we not wait until our meeting Sabbath evening. If any are ready then to sign the pledge, we shall make definite plans at that time.

John—I think we are ready to sign anything now.

Betty—This has been wonderful. We have all had a vision. I am sure we are in no mood for games now. We have many more questions to ask. Can we not continue our talk in the dining room?

Scene II

(*Same place one year later*)

Dot—(*Throws her arms around Madge,*) Dear old Madge, I don't see how we are going to get on without you? You have been such a stay and inspiration.

John—(*In mock school-girl affection throws arms around Bob,*) Dear old Bob, how can I live without thee?

Bob—I'll give you my mantle, Johnny. Go on, it's time to start the meeting.

John—(*Calls house to order*) This is hardly a business meeting nor is it a social. It's an old-fashioned testimony meeting. One year ago we took a Stewardship pledge. Tonight we want to check up and see if it has paid. Perhaps we should have the report of the treasurer, first. Frank, will you kindly give us last year's report also, so that we may compare it with this year's?

Frank—(*reads*)

Received from all sources	$43.69
Paid to Y. P. C. U. Special	$10.00
For assessments	7.00
For Social	15.00
For Topic Cards	8.00
Balance on hand	3.69
Total	$43.69

Fred—(*Low whistle*) Was that all we raised in a year?

Frank—The report for the past year is as follows:

Received from all sources	$569.21
Disbursements as follows:	
Y. P. C. U. Special	$300.00
Scholarship for Frenchburg	50.00
Scholarship for Knoxville	50.00
For Italian Mission	50.00
Christmas Baskets for Needy	25.00
Assessments	8.00
Topic Cards	8.00
Balance on Hand	78.21
Total	$569.21

(*Report adopted*)

John—This has been the finest report we have ever had. This past year has been the best in every way that our society has ever known. I am glad that I have had the honor of being President a part of this time. I think that prior to our meeting one year ago, we did not fully understand the object of our organization. We did not really comprehend that we were saved to serve. That night we saw everything in a new light. Our society has been completely revolutionized. Like the Greeks of old, we were "stirred to new life by the communication of new ideas."

The meeting is now open for any one, who wishes to speak.

Dot—Perhaps I should give my testimony first. I want to say this has been a very happy year in my life. A year ago tonight there was almost a conspiracy in this society—

Fred—(*laughing*) "Almost a conspiracy" is right, Dot.

Dot—I see if my selfish ways had prevailed, our society would have been the loser. I signed the pledge. I have tried to be faithful and I have been very happy.

Betty—I think I ought to speak next, for I was one of the conspirators. I confess I had an exaggerated idea of the importance of the social side of our society. I thought if we appeared to religious, we would frighten young people away. I can truthfully say that I believe we have never had better times in our socials than we have had this past year. We have had good times, but we have not lost sight of our real purpose and mission. In the matter of giving, I have found joy in making denials of little luxuries in order to give to the Master.

John—Who's next? Freddie, what have you to say?

Fred—Mr. Chairman, I was hoping you would not have time to hear my testimony. My experience was not altogether painless. I insisted, you know, that I had nothing to give. I tried to convince the Lord that I hadn't. Every time I tried to talk to Him about it and explain the situation, I could see a fine big Havana cigar, with bluish white smoke curling up—I could almost smell it. Mother encouraged me to give the Lord the money I had been spending for smokes.

Flossie—Fred! Honestly, have you quit smoking?

Fred—Honestly, I have.

Flossie—I suppose you do not think it is wrong to smoke. I am sure many of our best men do.

Fred—I am not saying what any one else should do. I took a pledge not to squander money on luxuries and also to keep my eyes on "the ruined world." I felt that I would be a more faithful and consistent stewdard if I gave the Lord the money I had been burning up.

Mr. Briggs—I want to tell you that the meeting one year ago tonight was the turning point in my life. I can never thank Betty enough for inviting me. Until that time the church never appealed to me. It seemed not quite worthy of a man's best efforts. I had a wrong view. But I saw a vision that night. I found the Master; I pledged allegiance to Him and I have experienced great joy in His service. The money part hasn't troubled me at all. I have been glad to cut out some questionable things. I have been so satisfied in my inner life that I have enjoyed giving to my King.

John—Let us just go around the circle. Let each one say a word.

Lewis—I liked the system. I think it has done me good simply as a matter of business.

Frank—My tithe did not seem very large, but in order to find out just how much it was I had to keep an account. I think I'm a better business man than I have ever been.

Katherine—I am afraid I have not been real systematic in my giving, but I know I have become more interested in church work.

James—I have studied about our mission fields more than I ever did before. I wanted to know what they were doing with my money. I am quite satisfied that I have made a good investment.

Mary—We all like systematic giving at our house. We used to be always discussing whether we could give money to various objects. Since we are systematic, we always have money for any call that comes.

Flossie—I think our pledge has surely helped our society.

Paul—Our pledge taken last year has made me want to do more for Jesus than I ever did.

Madge—I am the happiest one in the room I know. When we talked of Stewardship I was quite enthusiastic. I was thinking of the money side especially. I had always been a tithepayer. I increased my offerings, feeling that God would be highly pleased with me. But I could not get away from the "ruined world" idea.

I remembered with shame that our Presbytery had not as yet sent out a single person to fill her quota of the "407."

Whenever I thought of it, I could hear a voice saying, "Why not you? Why not you?" I decided that was my call. As all know, I am sailing for India the twentieth of next month.

Bob—If Madge is the happiest person here, I should like to think I am the second happiest. I was like Madge. I tried to settle all my stewardship claims with money. I had a fine advance in salary last year, and I increased my giving accordingly, but the Voice kept saying to me,—"Not yours, but you." And like Paul I said, "Woe is me if I preach not." That's all. Sem opens next Wednesday. If any of you are in the city be sure to come to Room 32, Seminary Building.

Lucy—The Stewardship pledge has opened up a new joy to me. I had very little to give the Master, and I grieved over this, but He showed me another way to serve Him. I saw that part of the "ruined world" was near at hand. I have tried to win some people for the Master, and have had the joy of seeing some of them brought to know Him.

Mr. Bliss—Glorious testimony! That is the aim of all of our efforts. We raise money; we give time, service and prayer. What for? As a means to the great end of winning the world to Christ.

People often have a hazy and confused idea about stewardship, thinking that the gathering of money for schools and churches is the sole aim. It is not an end in itself, but only a means to the great end of carrying out God's plan for the world.

Now may I give my testimony? One year ago I thought I was in a narrow field of service. I have found it to be a wide one. Stewardship has done more for our congregation than I ever had faith to believe it would. We have overpaid all our pledges. New interest has been awakened in our fields at home and abroad through our splendid mission study classes. Souls have been won right here in our own community. Two of our members are giving themselves to definite Christian work. Our lives have been wonderfully blessed. God has indeed opened the windows of heaven and showered us with blessings. Shall we not join hands and repeat together those words of Frances Ridley Havergal, as we rededicate ourselves to the task of making Christ known to all the world?

(*All join hands and repeat in unison*)

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.

Take my silver and my gold,
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.

TWELVE REASONS FOR TITHING

1. The gospel ought to lead men to do more than Pagans and Jews. The Jews and Pagans gave at least a tithe.

2. The Jew and Pagan faced no fewer difficulties in the way of practising such principles than we face. They lived in lands that were poor.

3. We need some practical principle like this to make sure that Stewardship is a reality in our lives.

4. The tithe had its reason in a deep need of human nature or God would never have ordered it.

5. Money is the most perilous thing with which we have to cope, next to the sensual nature.

6. Our Lord himself recognized and approved the tithe. He said: "You give tithes and this you ought to have done".

7. There is no objection that holds against the tithe that does not hold also against the principle of the Sabbath Day. Both rest on Old Testament appointment and New Testament recognition and adaptation.

8. It is the only sure way of giving God his right share.

9. It is only thus that the causes of Christ in the world will get what they need,

10. I think every man will find that the acceptance of this principle marks a distinct era of spiritual enlargement in his life.

11. It may bring the great religious expansion and awakening for which we long.

12. I believe in this principle, because regardless of anything that will flow from it, it is fundamentally right. It does not matter whether it pinches or cramps, we believe in it because it is right—Robert Speer.

HOLLAND SENDS A GIFT

By Mrs. S. S. Hough, Chairman Committee World Day of Prayer

One of the most prominent and zealous promoters of the World Day of Prayer during the past several years has been the Baroness van Boetzelaer van Dubbledam of Holland, one of the vice-chairmen of the International Missionary Council. Last year she translated the program and enlisted the Federation of Associations for Women and Girls of Holland in the promotion of the service. Meetings were held all over Holland and more than 5,500 printed programs were used.

Following the Day of Prayer the secretary of this Federation, Mrs. Mary W. Barger, wrote a letter of appreciation in behalf of the women and girls in Holland and enclosed a financial gift from the Holland Federation to the Federation and Council in the United States to assist in further promotion of the Day, and as she says, "As a little sign that we are glad to have found this bond with your organization. Many got a blessing out of these meetings. People like very much this way of praying together".

We might add that women of many nations are learning not only to pray together, but also to understand and appreciate one another better and to work together. In a recent letter the Baroness writes, "God has given America to the world to organize, to stimulate, to suggest and to inspire. That you may enrich and deepen your spiritual life with the treasures of European Christian thought is certainly true. The combination of both trends is magnificent; therefore we must work together wherever possible".

WE WOULD IF WE COULD

By Anna A. Milligan

If I should write it "We would . . . if we could . . ." every reader of *The Womens Missionary Magazine* could supply the omitted words. How many times we have heard them! More than that, how many times we have said them! "Why do you not have a mission study class"? "We would have a study class in our church if we could find a teacher". From the Atlantic to the Pacific, from the Lakes to the Gulf, this question and this answer have been echoed and reechoed since mission study came into being.

Now there comes the Board of Foreign Missions to the rescue. The mission study book has been prepared and sent out to all congregations. It is brief and thrilling. It is beautifully bound and illustrated. It is the first and only medical missionary book ever put out by our Church. It is about our own work in our own foreign fields exclusively. It is fact not fiction. It has an appeal to the heart. It has a message. It's name is, "The Great Physician in Our Foreign Fields". It costs only ten cents a copy.

So much for the book. Now for the teacher. A leaflet called "Study Helps" has been prepared and printed and is now ready for use. It presents six lessons, based upon the book, questions, topics, discussion, research, all so simple and plain and interesting that any group or class or

society may follow it from cover to cover, easily and with continual glad surprise. This will give you "standard of efficiency" rating with full measure of 100 per cent. And more than rank, it makes it possible to get the full measure of information and inspiration without any of the perspiration. It teaches itself. It can be had for the asking. The book is in your hands. It is being read all over the United Presbyterian Church. Profit can be added to pleasure by calling your group a study class and sending to The Board of Foreign Missions, 500 Schaff Building, 1505 Race Street, Philadelphia, Pa., for the "Study Helps" on "The Great Physician in Our Foreign Fields", following the suggestions, enjoying it to the full, and recording your perfect record when the standard of efficiency secretary comes around for your yearly report.

DELEGATES TO W. G. M. S. CONVENTION

Presbyterials have been requested to send names and addresses of delegates to the W. G. M. S. Convention to be held in Everett, Washington in June, as early as possible to the Secretary, Miss Lillian M. Robertson, 31-75 29th St., Long Island City, N. Y.

Those reporting before October 15 are:

Monongahela,

Mansfield.

QUESTIONNAIRE

1. When was the first Home Missionary Society organized in the U. S.?
2. It was never so sung—What song?
3. Which was the first state to enter the Union with a "Stainless flag"?
4. Intended for all people—What?
5. Who "never missed an appointment"?
6. What was the "Great Expectation"?
7. How many missionaries were aboard the *City of Harvard?*
8. What is a "Hubub"?
9. A daughter and a grandson carry on whose work?
10. Who is the new Superintendent at Ezel?
11. 25,000,000 reasons for Prohibition—What are they?
12. From Missionary to Life Director—Who?
13. How many presbyterials were on the Thank-Offering Honor Roll last year?
14. A Gift from Holland—What was it and by whom sent?
15. "Was that Somebody, you"?
16. 302 Juniors at what Rally?

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

CHRISTMAS SONG

God, give me a song for the world that's glad
When cometh the Christmas-tide,
For fain would I teach the world a song
Joyous and free and clear and strong,
Gladness to bring to the Christmas throng,
To add to the joys of joyous men,
Full in Excelsis sing again.
Low and sweet, low and sweet,
Down in my heart these words repeat:
Jesus the Saviour is born!

God, give me a song for the world that's sad
When cometh the Christmas-tide,
For fain would I teach the world a song
Cheering and sweet, in comfort strong,
To ease life's hurt and to right life's wrong;
For many there be that walk this day
With hearts attired in a lonesome gray;
Low and sweet, low and sweet,
Down in my heart these words repeat:
Jesus the Saviour is born!

God, give me a song for the hearts of men
When cometh the Christmas-tide,
For fain would I stop earth's hurrying feet,
Jostle and rush with noise replete,
And once again those words repeat
To sad and to glad as they trudge along
And bid them echo the Yuletide song;
Low and sweet, low and sweet,
Sad and glad in their hearts repeat;
Jesus the Saviour is born!

—By Ruth G. Winant.

The Christian's Christmas song should be one of joy. Christmas celebrates the coming of Jesus to the world. Often during these busy days leading to the Christmas season we become so wrapped up with the material things that we lose sight of the great gift God sent to the world. It should be a time of joy and helpfulness for each of us. At this season we think of our loved ones, our friends and our neighbors, but we may forget the lonely ones, those shut in, the suffering and hungry ones. As we think of His love for us let us express our love for those about us. We are glad to express our gratitude for our Christmas joy. "Thanks be to God for His unspeakable gift". Our Christmas should show gratitude for the gift of His Son. He came that we might have life and have it abundantly. We can never fully express our gratitude and joy, but God is so interested in seeing the thankful spirit in us that He has given us a Book that overflows with expressions of praise. Whole sections, books even of the Bible are given up to expressions of joy and gratitude. May our hearts be full of praise and thanksgiving at this Christmas season!

THANK-OFFERING HONOR ROLL

Last year thirty-eight Presbyterials had a place on this roll. Our desire is for fifty-six Presbyterials on the 1930 Honor Roll. How may this be accomplished? First, by each society in the Presbyterial giving a Thank-Offering. Second, by each society Thank-Offering secretary sending her report on time, and each Presbyterial Thank-Offering secretary sending her complete report on time of all the societies to the general Thank-Offering secretary. If any societies have merged or been disorganized during the year be sure to report the same. The reports of the societies must balance with last year's Statistical Report.

OUR 1930 THANK-OFFERING

The 1930 Thank-Offering year closes January 1, 1931. Will society treasurers keep this in mind and remit early to the Presbyterial treasurers that they may have the full

amount of their offering in the hands of Mrs. J. B. Hill before her books close?

OUR 1931 THANK-OFFERING

As soon as we have presented our offerings of the current year we begin to plan for the work of the new year. The following supplies have been prepared for your use: The society Thank-Offering secretary can choose from the following list. This will be helpful in making plans for the new year.

LEAFLETS FOR WOMEN'S AND YOUNG WOMEN'S SOCIETIES

Saro's First Thanksgiving, by Miss Agnes L. Ballantyne.

Why Barketi Was Thankful, by Miss Emma Dean Anderson.

The Home Council—The Thank-Offering Box, by Miss Davida Finney.

A Thank-Offering Service in Assiut, by Miss Mary L. Thompson.

Egyptian Givers, by Miss Elizabeth R. Balleny.

The Thank-Offering—What It Is—What It Does, by Mrs. O. H. Milligan.

Why I Give A Thank-Offering, by Mrs. John P. White.

What Is A Thank-Offering? by Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark, by Mrs. O. H. Milligan.

Egypt's Thank-Offering Story, by Mrs. Grace G. Finley.

Life Directorships, by Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving, by Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter, by Kate Summer Gates.

History of the Thank-Offering, by Mrs. O. H. Milligan.

Faith In the Unseen in Giving, by Mrs. Mary Clokey Porter.

Will Your Gift be Your Richest and Best? by Mrs. Mary Clokey Porter.

27 Questions and Answers for Secretaries, by Mrs. O. H. Milligan.

Thank-Offering Season in Egypt, by Miss Minnehaha Finney.

How to Settle the Missionary Problem, by Willis R. Hotchkiss.

Life Membership Fund, by Mrs. J. B. Hill.

For Roll Call—Gleanings on Giving.

Thank-Offering Questions for Monthly Program (10 in set) by Mrs. Arthur A. Charles.

The Evolution of the Jug Habit, by Miss Jane Martin.

Duties of a Thank-Offering Secretary, by Mrs. O. H. Milligan.

Lost Thank-Offering Boxes.

At Life's Daily Crossing, by Mrs. O. H. Milligan.

Gratitude, by Mrs. O. H. Milligan.

Prayer Our Best Preparation, by Mrs. O. H. Milligan.

The Story the Last Thank-Offering Blanks Tell, by Mrs. O. H. Milligan.

LEAFLETS FOR JUNIOR SOCIETIES

Georgia's Little Corner.

Egyptian Juniors' Thank-Offering Service.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

What a Child's Penny Did in Saving Souls.

Prayer in Verse.

The Flower Gift.

A Gift That Was Not a Gift.

A Boy's Thank-Offering.

"Self-Denial Week".

The Gift Without the Giver.

Life Members

LIFE DIRECTORS
$300.00 each.

Anna Y. Thompson, Cairo, Egypt. By Muskingum Presbyterial.

LIFE MEMBERS
$25.00 each.

From September 1, to October 1, 1930

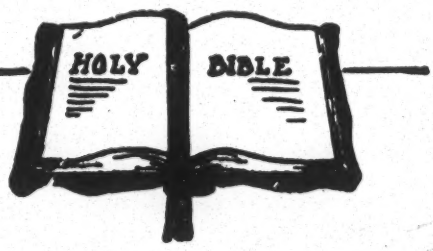
34. Mrs. Belle Archibald, New Kingston, N. Y. By Agnes L. Thomson.

From October 1, 1930 to November 1, 1930

35. Mary Wilson, In Memoriam. By her family, Newton, Ia.
36. Mrs. Anna McDill, Jameston, Ohio. By W. M. S.
37. Mrs. Frank E. Dean, Cedarville, Ohio. By daughter, Martha Dean.
38. Mrs. Myrtle S. Emmons, Los Angeles, Calif. By the Women's Bible Class and

the W. M. S. of Florence Ave., U. P. Church.

39. Mrs. T. H. Bowie, Nampa, Idaho. By Lillian M. Robertson, as a memorial to her mother.
40. Alberta Work (In Memoriam). By her mother, Mrs. Cyrus E. Work, Rochester Mills, Pa.
41. Helen Elizabeth Mabon, Cincinnati, O. By Margaret Moorehead.
42. Mrs. Ella Foltz, Reynoldsburg, Ohio. By W. M. S.
43. Mary Umstott, Columbus, Ohio. By Afternoon Group, W. M. S.
44. Mrs. Harry T. Thorne, Jr., Columbus, Ohio. By E. A. Circle.
45. Mrs. Clara Furney, Columbus, Ohio. By a friend.
46. Mrs. Cleo Fulton McCracken, Storrs, Conn. By Glen Echo W. M. S.
47. Charlotte Scofield, Columbus, Ohio. By Mrs. Wm. Ashbrook, Mrs. Hugh Dunlap and Margaret Cooke.
48. Mrs. Anna S. Morton, Xenia, Ohio. By a friend.
49. Mrs. C. F. Hagler, Xenia, Ohio. By friends.
50. Mrs. James McGaw, Beaver, Pa.

Bible  Readings

351. Rom. 8:18.
352. Jas. 5:1-3.
353. Isa. 55:6,7.
354. 1 Kings 11:4.
355. 1 Kings 11:11-18.
356. Matt. 24:42,44.
357. Isa. 44:14,16,17.
358. Psa. 115:4-8,
359. Heb. 11:1.
360. 2 Tim. 3:16,17.
361. Where recorded: "Those that seek me early shall find me"?
362. Where is God's word called a light and a lamp?
363. How was Elijah taken to heaven?
364. How often in Elijah's history is his mantle mentioned?
365. What specific definition of faith found in the New Testament?
366. Where are Christians spoken of as the salt of the earth?
367. Which writer speaks of the curse of one hanging on a tree?
368. Where are we commanded to open the mouth wide in order that God may fill it?
369. Who wrote that "the wages of sin is death"?
370. Where recorded that "In Adam all die"?

RENEW! RENEW! RENEW!

Literature Secretaries will you please see that every subscription that expires this month is renewed promptly.

PROGRAM CALENDARS—1931

for Women's and Young Women's Missionary Societies

100, $4.00; 50, $2.00; 25, $1.00; 1, 5c.

Send all orders to

The Womens Missionary Magazine

XENIA, OHIO

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Coie, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

There should be several ready by this time to give the needed information. Why not send it at once? Give the name of the presbyterial, the name of the society and the name and address of the president.

The new presbyterial of Nebraska, a combination of Omaha and Pawnee, has a new society to report,—Minden Y. W. M. S. This society has a special name, The Una Coie Mission Circle. It has twenty-five members. Miss Mabel Johnson of Minden is president. Already it is planning something in the way of Christmas gifts for Miss Coie in her work in the Sudan. The girls are interested in her, she having lived for a while in that section of the country. The girls are also eager to do for others. It is a beautiful spirit with which to begin work as a missionary society.

We are also happy to announce a new society in San Francisco Presbyterial in the Morgan Hill congregation. Sixteen girls have lined up with Miss Edna Henderson, president, to help hold up the hands of Miss Verna Pillow, a new recruit just gone to the Girls' Boarding School at Khartum North, Sudan. Her name graces the society, the "Verna Pillow" Circle.

The Highland Church, New Castle, has a real new society called "The Highland King's Daughters Society. There are twenty-one enthusiastic young girls, led by a fine worker, Miss Frances Shaw. We shall hear good things of this organization, their sponsor, Mrs. Clarence J. Williamson, standing ready to help when there is need.

ONE OF THE KEYS

Have you ever heard grown people telling little people about the "keys" one might use to great advantage in life? Two of these are "Thank you" and "If you please". The former one is being much used these days by many who received kerchiefs from our Egyptian friends. Every month a few letters come in. The Y. W. M. S. of Washington, Pa., Third Church, through Mrs. Esther McCarl speaks its thanks and adds,—"We are proud to have earned it". The Sterling, Kansas, Janet Nesbit Circle is also delighted with its kerchief as is the Jean Black Circle of Second Butler, Pa., Miss Virginia Daubenspeck, correspondent.

The Glad Hand Missionary Society of Ainsworth, Iowa, through Miss Emma Walker sends its thanks to the women of Egypt and Miss Finney for the beautiful kerchief received. Then comes words of thankful appreciation from the Louise MacLachlan Missionary Society of Claysville, Pa., sent by Miss Helen Woodburn.

Miss Margaret McClure of Highrock, Pa., a member of the Guinston Y. W. M. S. asks that the following be published in the Magazine: "The Young Women's Society wishes to express its thanks for the lovely, well-made Egyptian kerchief which it received. The Society is proud to have in its possession something made by the girls from across the sea".

Mrs. J. C. Lewis, Y. W. Secretary of Wheeling Presbyterial, speaking for the societies receiving kerchiefs, said that it is very proud of the five

kerchiefs awarded to it; she asks that the thanks of these societies be extended to Miss Finney and our Egyptian fellow-workers. "We shall continue to be more personally interested in the girls of Egypt because of their own handiwork in our possession".

A NOTE YOU SHOULD READ

The so-called "kerchief year" is past. We are not expecting Egypt to repeat her generosity of last year this coming year, but of course the societies receiving kerchiefs last year will not permit themselves to slump this year. That would look as if they worked to receive a kerchief only. Do you not think that it is America's turn to do something special for Egypt this year? If every Y. W. M. S. and Circle gives its quota to Y. W. Special this year, Egypt may then be privileged to share with India, Abyssinia, the Sudan and America in this fund. Let us show the girls of Egypt that the kerchiefs were really appreciated. "Actions speak louder than words" you know.

If societies have learned that the whole work of the W. G. M. S. is important through the attention called to it because of the kerchiefs, and now realize that a full support of the Special must be given if each of our fields is to benefit from it, all the thought and work caused by the kerchief episode will not have been in vain.

THE GIRLS

Last month there was a plea made for the organization of teen age circles. We still feel that the necessity is great. Now since the circles are being sought, there will need to be reports from circles already formed telling of the good things they are accomplishing that these new societies may have encouragement to forge ahead.

There are still some who do not realize that both the circle and the Y. W. M. S. belong to the Y. W. Department; that the suggestions given there are to be used or adapted for use by all. However, a suggestion has come for circle material to be found in a certain place. If such material is to be published, some one will need to help furnish it. Will not those of you who are engaged in sponsoring circles made up of girls under twenty give your aid. If you have anything that was worth while for your group, it should be of value to another group. If your society has put on an especially good program, tell about it. Do not say "It was a fine program"! but tell *what was done.*

Send all material for publication to the editor of the Y. W. Department. If you send it to the editor of the Magazine, she encloses it in an envelope and mails it to the Department editor. Of course reference is here made to copy for Y. W. Department only.

May we ask that circle leaders write in explaining just what they think that societies of the teen age need. This is not to encourage leaders to depend entirely on what may be offered on the Y. W. pages,—to make those pages a sort of automatic "drinking fountain"—but that a general idea may be gained so that only the most worthwhile contributions may occupy the limited space.

With these words of explanation, may we not count on Y-O-U to give of your talent?

WHAT SHALL IT BE?

Naming the baby is quite an event in the household. Shall it have a name long used in the family or shall it be one of the modern type,—that is the question which disturbs slumber and causes much agitation in the waking hours!

As a Young Women's Department, the matter of a name is also often a problem. Letters for help in this matter come from time to time. That all may have the same answer it is given here.

Some of the questions are: 1. May

we choose a missionary name; if so, shall it be that of a new worker or a veteran? 2. Shall we call our society a circle or just Y. W. M. S.? 3. Should we choose a missionary's name, what obligation would we assume toward her and her work? 4. How change a society long in the Y. W. Department to the senior division?

Bible names have a special significance usually, giving an insight into the character of those named. Look up the meaning of Samuel, Rachel, Leah, Peter, John, Mary and other Hebrew names. Today little attention seems to attach to a name. A noted actress, the heroine of a story, a fancy combination may be the gift the parents bestow on the child. Let us hope that the Y. W. society may be more discerning than to follow the latter plan!

1. It seems quite appropriate that a band of young women select the name of a missionary to a place of honor, (and may the society always honor the name)! Whether the name chosen shall be that of a new missionary or an older one must be left to the discretion of the interested parties. There is a good argument for using names of new workers,—you are linked up with young life in the gaining of its experience so can have a mutual sympathy,—both being beginners. There is a good argument for using the names of veteran workers, living or gone to their reward. They have established a record of good deeds and built themselves into the lives of many souls, hence challenge the best that is in others, encouraging worthwhile effort.

If you wish to use the names of new workers, watch their correspondence in *The Womens Missionary Magazine,* or choose from the list of names appearing monthly in the same periodical. The year of their entering the service will be seen after their names.

Some of the cherished names,—those who have lived long and served well are Elizabeth Gordon, the Barrs, Stewarts, Watsons, Giffens, Anna Y. Thompson, Margaret Smith, the Finneys and hosts of others.

2. As to whether you choose to be known as a circle or just Y. W. M. S. must be left to the society itself. Originally the name, circle, seemed to denote a girls' society, and Y. W. M. S. was used for the society if only one organization was in the congregation. But times have changed, so well laid plans must, too. The society should try to conform to custom so far as it is wise.

3. No obligation whatever attaches to holding a missionary name except to show courtesy and respect to the one so honored. Of course, if she be a present worker, you will correspond with her, not expecting too frequent answers; remember her birthdays with a card or other token; perhaps send her a Christmas gift—(no gift to be financed from the treasury); entertain her if possible when on furlough and otherwise show her that you hold her in esteem. But as a society you are not any more obligated to the station where the missionary, whose name your society bears, lives and works than you are to any other station where the W. G. M. S. is doing work.

4. How change from the Y. W. Department to the Senior Department? No legal measure is necessary. The work of the Y. W. society and that of the W. M. S. is the same except that the Y. W. M. S. has an obligation to support the Y. W. Special. The W. M. S. is a heavier supporter of salaries although many Y. W. societies are contributors to that fund, too. You simply drop the "Y" and "W. M. S." remains! You are then known as a Women's organization. If you have any questions to ask concerning the Department, feel perfectly free to make your requests known. By giving the answers on these pages, all have equal opportunity to know without the effort of writing a letter.

kerchiefs awarded to it; she asks that the thanks of these societies be extended to Miss Finney and our Egyptian fellow-workers. "We shall continue to be more personally interested in the girls of Egypt because of their own handiwork in our possession".

A NOTE YOU SHOULD READ

The so-called "kerchief year" is past. We are not expecting Egypt to repeat her generosity of last year this coming year, but of course the societies receiving kerchiefs last year will not permit themselves to slump this year. That would look as if they worked to receive a kerchief only. Do you not think that it is America's turn to do something special for Egypt this year? If every Y. W. M. S. and Circle gives its quota to Y. W. Special this year, Egypt may then be privileged to share with India, Abyssinia, the Sudan and America in this fund. Let us show the girls of Egypt that the kerchiefs were really appreciated. "Actions speak louder than words" you know.

If societies have learned that the whole work of the W. G. M. S. is important through the attention called to it because of the kerchiefs, and now realize that a full support of the Special must be given if each of our fields is to benefit from it, all the thought and work caused by the kerchief episode will not have been in vain.

THE GIRLS

Last month there was a plea made for the organization of teen age circles. We still feel that the necessity is great. Now since the circles are being sought, there will need to be reports from circles already formed telling of the good things they are accomplishing that these new societies may have encouragement to forge ahead.

There are still some who do not realize that both the circle and the Y. W. M. S. belong to the Y. W. Department; that the suggestions given there are to be used or adapted for use by all. However, a suggestion has come for circle material to be found in a certain place. If such material is to be published, some one will need to help furnish it. Will not those of you who are engaged in sponsoring circles made up of girls under twenty give your aid. If you have anything that was worth while for your group, it should be of value to another group. If your society has put on an especially good program, tell about it. Do not say "It was a fine program"! but tell *what was done.*

Send all material for publication to the editor of the Y. W. Department. If you send it to the editor of the Magazine, she encloses it in an envelope and mails it to the Department editor. Of course reference is here made to copy for Y. W. Department only.

May we ask that circle leaders write in explaining just what they think that societies of the teen age need. This is not to encourage leaders to depend entirely on what may be offered on the Y. W. pages,—to make those pages a sort of automatic "drinking fountain"—but that a general idea may be gained so that only the most worthwhile contributions may occupy the limited space.

With these words of explanation, may we not count on Y-O-U to give of your talent?

WHAT SHALL IT BE?

Naming the baby is quite an event in the household. Shall it have a name long used in the family or shall it be one of the modern type,—that is the question which disturbs slumber and causes much agitation in the waking hours!

As a Young Women's Department, the matter of a name is also often a problem. Letters for help in this matter come from time to time. That all may have the same answer it is given here.

Some of the questions are: 1. May

we choose a missionary name; if so, shall it be that of a new worker or a veteran? 2. Shall we call our society a circle or just Y. W. M. S.? 3. Should we choose a missionary's name, what obligation would we assume toward her and her work? 4. How change a society long in the Y. W. Department to the senior division?

Bible names have a special significance usually, giving an insight into the character of those named. Look up the meaning of Samuel, Rachel, Leah, Peter, John, Mary and other Hebrew names. Today little attention seems to attach to a name. A noted actress, the heroine of a story, a fancy combination may be the gift the parents bestow on the child. Let us hope that the Y. W. society may be more discerning than to follow the latter plan!

1. It seems quite appropriate that a band of young women select the name of a missionary to a place of honor, (and may the society always honor the name)! Whether the name chosen shall be that of a new missionary or an older one must be left to the discretion of the interested parties. There is a good argument for using names of new workers,—you are linked up with young life in the gaining of its experience so can have a mutual sympathy,—both being beginners. There is a good argument for using the names of veteran workers, living or gone to their reward. They have established a record of good deeds and built themselves into the lives of many souls, hence challenge the best that is in others, encouraging worthwhile effort.

If you wish to use the names of new workers, watch their correspondence in *The Womens Missionary Magazine,* or choose from the list of names appearing monthly in the same periodical. The year of their entering the service will be seen after their names.

Some of the cherished names,—those who have lived long and served well are Elizabeth Gordon, the Barrs, Stewarts, Watsons, Giffens, Anna Y. Thompson, Margaret Smith, the Finneys and hosts of others.

2. As to whether you choose to be known as a circle or just Y. W. M. S. must be left to the society itself. Originally the name, circle, seemed to denote a girls' society, and Y. W. M. S. was used for the society if only one organization was in the congregation. But times have changed, so well laid plans must, too. The society should try to conform to custom so far as it is wise.

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A CALL TO PRAYER TO YOUNG PEOPLE

FEBRUARY 20, 1931

You will recall that there was a call last year to young women to have a separate "Day of Prayer"; that is, the Y. W. societies were asked to meet in one group while the seniors formed another group. It was thought by this method to create a feeling of responsibility on the part of all.

Something new is being offered this year. A separate leaflet or "Call" has been prepared for Young people. This leaflet is free. According to the leaflet, you are to order supplies from our own headquarters. If your presbyterial is planning to participate in such a movement, you will need to get busy at once, working up interest in the project. This plan as tried last year was denominational if you preferred it or with other denominations if you so chose.

If you organize as young people's groups, please so report it when the day has been observed. If you join with the senior groups, so report same. In any case, be sure to send in a report of the success or failure that was yours. Both should be known.

If you wish any literature on the subject, please send EARLY for it. The "Call" is free. The program, "Ye Shall Be My Witnesses," is 2 cents, or $1.75 per 100.

It is to be understood that the major emphasis is to be placed on definite prayer and not on money offerings. As a denomination, we have our Indian work; also, a contribution goes to Migrant work; as well are we interested in Christian Literature. We are not linked up in the Union College idea. While it is a fine project, yet at the present time our denominational obligations demand our best efforts. When you read the "Call" you will understand fully the significance of the foregoing paragraph. This is not to say that societies or individuals are to refrain from contributing when an offering is asked on that particular day, but to realize that you have not met your obligation unless you have given or plan to uphold the denominational work in the same or kindred lines.

If you decide to follow this new plan, determine to do it right whether as groups of our own societies or as parts of inter-denominational groups.

Methods

Is your new year-book ready for review? Somebody would be delighted to look it over. Will you not send it in just as soon as possible so that some other society may profit at once from your labors?

A copy of the *new program* of a *new* society organized only last May, The Laura Reynolds Y. W. M. S. of Kenmore, N. Y., has been received. The cover of the booklet is wisteria in color, typed in black and tied with silver ribbon. A candle in outline,—mimeographed as is the whole program—graces the cover under which is the Bible quotation, "I am the light of the world". The picture of a missionary is pasted on the first page with the accompanying title, "My sister through prayer".

On the reverse side of each month's program the page is blank, instructions coming early in the book to "take notes on these pages" in order to be prepared for a quiz late in the Society's year. There are to be opposing sides, the president and vice-president to act as captains. The winning side is to receive some special recognition.

"What the Bible says" on certain subjects should commend itself to the thoughtful member. We are so prone to be satisfied with "what *I* think"! During the year great effort is being made to acquaint every member with

the work the society is pledged to support. Its Department secretaries are given ample time during the year to enlarge on their work. If there is one fault that many societies seem to have it is that the membership is not kept fully informed of the work of the W. G. M. S. This is made doubly necessary since the societies are being constantly recruited from those of other church fellowships. Naturally they are not acquainted with the plan or extent of our Women's Work. Without knowledge, how can interest be expected!

Mrs. W. J. H. McKnight, 100 Hamilton Blvd., Kenmore, N. Y., chairman of the program committee, can enlighten you on further detail.

Are you Literature secretary and are you wondering how to proceed with your job? We are told of one secretary, *a new one,* who evidently was new also in her knowledge of *The Womens Missionary Magazine.* She prepared herself to be intelligent! She read loaned copies of the Magazine from cover to cover before the meeting. She "sold" the Magazine to the girls. That first evening she collected several dollars in subscriptions! You see she knew what she was talking about so made an impression of a favorable type. Of course there are other duties for such a secretary but the one mentioned is a major part of her work.

Do you have meager response when the matter of the monthly pledge is presented? In a society of which we have knowledge, one who was *informed* explained to the new treasureer the financial system of the missionary society, its pledge cards, envelopes, etc. No haphazard idea was even hinted at by this wise leader. This gave the treasurer opportunity to come before the society with a real knowledge.

At the last meeting of Wheeling Presbyterial, the Y. W. societies represented held a short rally between sessions. The Y. W. Secretary, Mrs. J. C. Lewis, had secured several copies of society programs from the Board rooms. These were examined and discussed. One society had brought some curios from the mission field, gifts from the missionary for whom the society is named. This missionary plans one program a year for the society. Then the kerchiefs received by the several societies were there to be seen and admired.

SOMEBODY
SAID—

"There are so many magazines in our house. There is so much to read I haven't time for this one. I'll not renew my subscription to *The Womens Missionary Magazine*".

and after a while

THAT SAME
SOMEBODY SAID—

When the treasurer asked for the W. M. S. dues—"I'll not belong this year. I haven't as much interest as I had. I'll use my money elsewhere".

and

THEN SOMEBODY
ELSE SAID—

"How can I! How can I"! It was the heart-breaking cry of a missionary in India, Sudan, Abyssinia, Egypt or some other station far away—who must say "NO" to the sick and suffering who seek relief, "No" to the child to whom a chance in the mission school would mean all the difference between slavery and a life of service. "No" to souls groping for light because there is none to instruct and guide.

and all because

SOMEBODY—
SEVERAL SOMEBODIES

Cut off information, lost interest, stopped giving, and less money went to the field.

for the sake of

The women and children of Non-Christian lands.

Do Not Let That
Somebody Be You

Continue your subscription, continue your membership. Change the missionary's "NO" to "YES".—Adapted from *Women's Missionary Friend.*

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

This article is going to have a good many personalities in it because we know the readers of the Magazine like to know all about their missionaries.

Muskingum Presbyterial has supported Miss Anna Y. Thompson for many years and has recently manifested its continued interest in missionary work by taking over Miss Laura Reynolds as their second missionary instead of Miss Carrie Worman who is detained in America on account of health. Thus they still have a representative in both Egypt and India.

MISS ANNA Y. THOMPSON

Who has given 59 years of beautiful service for Egypt. Her name is a household word in the Egyptian Evangelical Church.

Miss Thompson left her home in Guernsey County, Ohio in October 1871 so she has now completed fifty-nine years of faithful, loving service for the Master in the dark land of Egypt. To manifest their loving appreciation of Miss Thompson's service, the members of the Muskingum Presbyterial sent to the treasurer of the Women's Board a check for $300 with which to make Miss Anna Y. Thompson a life director of the W. G. M. S. The life directors certificate has gone and also a copy of the program of the Muskingum Presbyterial where the action was taken and a letter expressing their loving regard for this veteran worker.

Just a year later, or in 1872, Miss Margaret A. Smith was sent out by

MISS MARGARET SMITH

Who has spent nearly all of her 58 years in connection with the Haret-es-Sakkain Church and School. No wonder they want to keep her always.

the Board of Foreign Missions of the United Presbyterian Church as a missionary to Egypt. She and Miss Thompson have served without interruption all these years. Both went before there was a Women's Board.

The readers of the Magazine know that the women of the Church have made a Pension Fund possible for our missionaries and the word has gone to all our fields that any woman missionary who has served for twenty-five consecutive years in a foreign land and has reached the age of sixty-five may retire on pension if she so desires. The people of the countries where the missionaries serve have heard all about this and the natives of Egypt are getting very much stirred up and afraid that either or both of these beloved women will now have to leave Egypt because they have more than reached the age of retirement. We thought as it was the first time anything of the kind ever occurred the readers of the Magazine

would be interested in seeing a copy of a letter which has been received from Egypt concerning Miss Smith. I shall quote the letter almost verbatim:

"An appeal to the Board of Missionaries to retain the services of Miss Margaret Smith *in Egypt.* It has just come to our knowledge that the Board of Missionaries in Egypt will decide the return of Miss Margaret Smith to America as she has reached the prescribed age of retirement.

"We cannot, of course, protest against the rules laid down for missionaries, but we wish to recall to the Board that every rule has an exception and it would be to our deepest regret if Miss Smith leave Egypt.

"It should be put on record that despite her advanced age, she has an ardent zeal in work. She visits the families in their houses and offers prayers with them. She also superintends the Girls' School for the welfare of which she has spent most of her life.

"Miss Margaret Smith is well known among Christians and Moslems and it would, really, be a great and irreparable loss if she be taken from among us.

"We therefore, eagerly request that she be allowed to pass the remaining period of her life in Egypt.

"If it is absolutely necessary that she should retire on pension, we earnestly hope that this quarter of Cairo would not be deprived of her service as we sincerely feel that her presence among us and her long experience would be a great blessing to us.

The Pastor and members of
Haret-el-Sakkain Church".

The Board, of course has no desire to compel the retirement of any missionary. The Pension Plan is provided for those who desire to retire for reasons satisfactory to themselves. If they prefer to remain in the land where they spent most of their life, we gladly concur. If they prefer to return to America, we will pay their travel home and continue their pension as long as they live no matter where they reside.

We were very much gratified one day this week to have a visit from Miss Agnes Ballantyne and Miss Mary Reed, a sister of Dr. Faith Reed of India; they called at our headquarters. You will recall that Miss Ballantyne had to come home on account of her health and was at once taken to Philadelphia by her brother who is studying medicine in that city, where she spent about two months. She now feels that the cause of her trouble has been discovered and that the treatments received have effected what is confidently believed to be a permanent cure. She was on her way to her home in Xenia where her mother anxiously awaited her coming. We were indeed pleased to see how well she looks after such a long illness.

When missionaries are home on furlough they are always in great demand for addresses and especially at this season of the year when the congregations are eager to have an interesting and helpful Thank-Offering service. We hear nothing but favorable reports of addresses that have been made at Presbyterials and local society meetings and we trust that all who thus enjoy the privilege of getting first-hand information are remembering the standing request made by the Board many years ago —that the time and energy thus expended be acknowledged by furnishing the missionary her entertainment, travelling expenses, and an honorarium of not less than five dollars. We like the missionary to report the number of addresses made and the amount of honoraria received. In the main the missionary societies are very sympathetic and generous with their missionary speakers but just now (it may be on account of the financial depression of the time) we have a report from one missionary that made twenty-four addresses. Two of these were to Presbyterials,

from each of which she received an honorarium of $10. The rest of the addresses were to congregational societies. Two of the societies gave her corsage bouquets composed of very beautiful handkerchiefs, but the remaining twenty societies told her how much they enjoyed her address but gave her no compensation.

You will all be pleased to know that we have elected Miss Dora B. Arveson, a registered nurse, to go to the George Memorial Hospital in Abyssinia. As already reported, Miss Ruth Beatty's furlough is due in January but owing to the health of her parents she is expecting to leave in December of this year. We are therefore thanking the Lord for sending this new recruit out to help fill the vacancy caused by Miss Beatty's furlough.

You will be gratified to learn that Dr. Meloy has so far recovered his normal health that his daughter, Miss Sarah B. Meloy of Egypt, has authorized Mr. McClellan to make sailing arrangements for her.

Therefore Mr. McClellan has arranged that both Miss Arveson and Miss Meloy shall sail on S.S. CITY OF HONG KONG, leaving New York on November 26th. Miss Arveson will disembark at Marseilles and on December 12th make connection with a steamer due to arrive in Djibouti December 23rd. Mr. Russell of Addis Ababa, Abyssinia has been notified and he will arrange for someone to meet Miss Arveson at Djibouti. You remember she goes by rail on a French line from Djibouti to Addis Ababa and our missionaries there feel that no young lady should make that trip alone.

You have noticed by the daily papers that Ras Tafari and his wife were recently crowned emperor and empress of Abyssinia. One of his titles is the "Lion of the tribe of Judah". He claims descent from King Solomon and the Queen of Sheba. We are hoping that our missionaries who were honor guests at the coronation proceedings will write us some interesting details. If they do, it will be reported to the readers of the Magazine.

Estimates for India and the Sudan for the year beginning June 1st and July 1st, 1931 respectively have been received but no action has yet been taken. The amount of the Thank-Offering of 1930 will have much to do in determining the amounts granted for our several fields. We are all praying that notwithstanding the financial depression that is nation-wide the Lord's people will still have so much to be thankful for that our Thank-Offering total will not be diminished. Praise His Name!

Miss Elizabeth McCahon, Miss Bennett, Miss Lincoln, and Miss Fleming are all recovering from various illnesses, for which we are very grateful.

The Y. W. M. S. and the W. M. S. and the Chalser Sabbath School Class of the Second U. P. Church, Youngstown, Ohio, have sent a donation of blankets for Tanta Hospital. Mr. McClellan has also shipped for that hospital, towels from the Y. W. M. S. of our Church in Marissa, Ill.; sheets and pillow cases from the Y. W. M. S. of our church in Avalon, Pittsburgh, Pa.; and a similar donation of bed linen from the Ladies Aid and Missionary Society of the 1st U. P. Church, Quincy, Mass.; and from the Flora Jameson Circle of the Fairview U. P. Church, Karns City, Pa., a case containing blankets, pillow cases, rag rugs, wash cloths and bath towels.

Other donations of which we have been advised are as follows:

For the Mary B. Reid Memorial Hospital, Sialkot, India: two cases of sheets and surgical dressings from the W. M. S. of Lake Presbytery, Sheakleyville, Pa.

For the Good Samaritan Hospital, Jhelum, India, a case of sheets and surgical dressings from the missionary societies of Rock Island Presbytery, Illinois.

From the missionary society of

Coraopolis, Pa. for the Dispensary in Benha, Egypt, 24 dozen safety pins, 88 bandages, and 78 head dressings.

From the Big Spring Presbyterial in Pennsylvania: pillow cases, bloomers, wash cloths, towels, sheets, handkerchiefs and dresses for the Girls' Boarding School at Khartum North; and in the same case similar articles from Miss Elsie E. Grove of Pittsburgh, Pa.

From the Dorcas Circle, Rochester, N. Y. surgical dressings for the George Memorial Hospital, Addis Ababa, Abyssinia.

Aren't you happy to note the manifest and continued interest that the women of the Church take in our hospital work abroad? You can imagine the pleasure these hospitals will have in opening these boxes, the contents of which have been so lovingly sent and are so badly needed. We thank all these kind friends, and we thank the Giver of all good for putting it into their hearts to remember these faraway workers in our needy fields.

Pray that the lives and health of our missionaries may be preserved in these days of national unrest in so many lands. Thank the Lord that for seventy-five years He has guarded all His representatives from the United Presbyterian Church so that their lives have been precious in His sight. Pray for the outpouring of the Holy Spirit upon every member of our Church for service that the people may have "a mind to work" at home and abroad so that the story of Jesus Christ may be faithfully preached and result in the salvation of unnumbered souls. Pray that the Master from Whom cometh every good and perfect gift may put it into the hearts of His people to contribute so generously that in spite of financial depression in this land the work of the Kingdom may not be hindered for lack of money. Pray for a blessing upon the women of the Church that they may work with renewed energy and use every endeavor to get every woman of every congregation to become a member of some one of the missionary organizations. Pray that the readers of *The Womens Missionary Magazine* may be increased in number. Pray for a blessing upon the American Board that the consecrated efforts of its members may be so blessed that every Board of the Church shall close its year in April 1931 without a deficit.

AN APPRECIATION OF THE W. G. M. S. CONVENTION JUNE 13-17, 1930

I arrived at Greensburg shortly after midnight so was one of the first on hand the next morning to register. I stayed quite a while as I enjoyed meeting Mrs. Morgan and other members of the local committee.

I attended all meetings of the Convention and was on time. To express it mildly, I enjoyed it. This was my first W. G. M. S. Convention. I was glad to hear the business reports of each secretary, while the devotional periods and the Quiet Hour kept me aware of the fact that this was our King's business and His work and requires accuracy and efficient service.

Those whom I had time to meet during the intermissions—especially the delegates—were an inspiration. It is a good deal to know that we have such a working, praying body of women back of us. I am certainly going to keep the prayer groups informed about my work this term. We need those women interceding for it.

The consecration service was a fitting close to a wonderful meeting. It made me feel that I could go, could do anything, having Christ with me and knowing that I was constantly being remembered in prayer.

This is certainly an inadequate account of such a meeting but one cannot always express her impressions in words. Maybe my work this term will show you better than my pen can the inspiration, the feeling that those

at home care, the security that one feels from knowing that our work—and His—is conducted in a business-like way. That is a result of the Convention.

Then the next day we went on that auto trip. I had never seen Pennsylvania before from a car and thoroughly enjoyed it. I even picked daisies—much to the amusement of some of the other passengers.

I have some friends in Greensburg and I spent Wednesday night at their home and attended a social gathering (our Mrs. Morgan was also there) so had a fine time.

I left Greensburg Thursday morning and was in Pittsburgh until that night. You already know that I enjoyed my visit to Columbia Hospital and the Home for the Aged.

It was a worthwhile trip for me and I hope that my work may show the inspiration it gave me so that you may see that your money for my expenses was not spent in vain.

A Foreign Missionary.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

A new name has been added to our list of Home Missionaries, that of Mrs. Mary E. McLain, who began work in Olympia, Washington, the latter part of October. Mrs. McLain will be under the supervision of Dr. and Mrs. W. A. Spaulding.

Since our last report Miss Margaret Wissler, at the request of College Springs Presbytery, was appointed to work in that Presbytery. Miss Wissler began in St. Joseph, Mo. One of her first acts was the organization of a Junior Society.

You will be glad to add the names of these two new missionaries to your Prayer Cycle, 29th day.

Mrs. Maude Morrison, missionary at Westland, Pa., sent a full report of the memorial service held in honor of two deceased members, Miss Romaine Russell and Miss Robina Wilkinson of Hickory, Pa. More than 300 former friends and members attended this service September 28th.

The Sabbath School was opened in a miner's hall in 1903 with Miss Russell in charge. Soon a Sabbath School was organized and a church established. At one time fourteen nationalities were represented in the Sabbath School. Two students from the Seminary served as pastors in the early days of the mission. These two are now serving in foreign fields, Rev. E. V. Clements in India and Rev. Mr. Acheson in Egypt. Neighbor United Presbyterian ministers have served as pastors for a longer or shorter period. Several were present on this occasion and others sent greetings.

Miss Russell was the missionary from 1903 until 1925, when she resigned owing to the ill health of her mother. A new pulpit was dedicated to her memory, and a similar tribute, a communion table, dedicated to the memory of Miss Wilkinson, who was Miss Russell's able assistant.

We regret that owing to lack of space, we cannot give a full account of this memorial service.

FRENCHBURG

Frenchburg School has undertaken a new enterprise, namely the editing of a County Paper. Citizens and visitors have noted the lack of any publication in Menifee County. The news end of the paper will be handled by "The Inky Pen Club" of the school, which Club is composed of five boys and four girls chosen from the four High School classes, all of whom are loyal citizens of Menifee County. A subscription campaign is now on ($1.50 per year). A large part of the

subscription funds will be returned to these young people in the form of prizes, for those most successful in securing subscribers.

The annual Clinic was held at the Frenchburg Hospital October 23 and 24, by Dr. Overstreet of Lexington, Ky., assisted by two internes and two nurses. There were thirty-three operations and a number of examinations. Nine school students and two members of the faculty had tonsil operations. Several patients were from outside of Menifee County. In addition to the two nurses, sixteen High School girls assisted in caring for the patients.

Christmas will soon be here, and our two schools, Frenchburg and Ezel are planning for the boxes that are sent to many who otherwise would not receive any Christmas gifts. All kinds and sizes of dresses, underwear, shirts, mittens, stockings, gloves and all kinds of toys are needed.

Freight and express shipments for both Frenchburg and Ezel should be sent to Rothwell, Ky. When possible send by parcel post direct to the school, to avoid drayage.

EZEL SCHOOL

EZEL

You will be glad to know that we have secured a pastor and superintendent for our work at Ezel. Rev. and Mrs. Ray M. Davis of Cleveland, Ohio are now located in the "Teachers' Home" at Ezel.

Mr. Davis did not take up this work without getting some first hand information. A few weeks ago he and Mrs. Davis drove down and visited for a few days. He evidently was favorably impressed, for he is now in charge. We bespeak for him, as he undertakes the work, your most earnest prayers.

The teachers, elders of the congregation and people of the community have "stood by" faithfully during this period when we have been seeking for the right man God would have over this work. We commend them for their faithfulness, patience and willingness to do their part in keeping the Sabbath School, church services, mid-week prayer meetings and all

lines of activities in connection with the school, up to par. As one wrote: "I believe the success is due to the spirit of cooperation on the part of pupils and parents and the increased interest the parents have had in the school". We trust that the interest will continue.

ANOTHER WRITES:

"The community of Ezel is rejoicing over the coming of our new pastor and superintendent, Rev. Ray M. Davis. Rev. and Mrs. Davis and their two children arrived in Ezel, October 30th. Members of the Church and community welcomed them with a reception given at the Church on November First".

Ezel School has been enjoying a very successful year. One hundred and twenty-five pupils are enrolled; the High School has the largest enrollment of its history. Two new projects have been introduced this year. A full time credit course in Manual Training is being offered to all High School boys, and a weekly school paper, the "Ezel Echoes" is being published by members of the Junior English class. Our basket ball teams which are coached by Miss Grant, are having a very successful season. They have already won four splendid victories. The boys have made an outdoor court, and the girls recently earned money for new suits by giving a pie supper and program.

A Hi-Y Club has been organized this Fall. The boys and young men of the High School and community are quite enthusiastic over the organization and have already launched several service projects. The girls of the King's Daughters Circle showed a splendid spirit of good will and fellowship by entertaining the members of the new Club with a weiner roast.

The Y. P. C. U., Women's Missionary Society, King's Daughter's Circle, Juniors, and Parent-Teacher's Association have all elected new officers and begun their year's work with enthusiasm. The P.-T. A. plans to present the play, "The Spinster's Return" on November Seventh.

We have been having very large crowds at the sales of second hand clothing. It has been a hard year for the people and the demand for clothing is great. Donations of clothing will be appreciated. Send via Parcel Post to The School, Ezel, Ky.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

NOTES FROM THE ALABAMA MISSIONS

School opened about the same time at all the stations, with a fairly good attendance, which increases continually until the middle of December, when the crops are all gathered. This year, owing to the severe drouth, many crops were held back later than usual.

As is the custom, the opening of school was preceded by a three day's conference composed of the workers from the five stations. It is an occasion for mutual helpfulness and spiritual uplift; it is the "Tie that binds our hearts in Christian love", and as problems of the work are studied and discussed there is a more complete understanding of the opportunities for helping the people we serve. The great factor in its accomplishment is dependence on our common Lord.

In October, the Sabbath School and Y. P. C. U. Convention was held at Miller's Ferry. Prof. J. N. Cotton as chairman guided the meeting most helpfully. Service was stressed, and all felt it was a rich spiritual feast,—that only a life consecrated to the Master's service is worth while. The presence of Mr. and Mrs. Shaw was

an inspiration. The sunshine they contributed added much to the success of the meeting, and every one listened eagerly to every word.

It is a helpful sign when our white Southern people of distinction and ability come among us with hands extended to aid in our upward struggle. Mrs. E. W. Berry, wife of the president of the Camden National Bank was in the Convention and gave a most cheering address. She pointed out, that the way of hope was in righteous living, in faithful service to our fellow men and in always looking up to a loving Father for guidance.

Rev. C. H. Johnson and Rev. W. G. Wilson attended the meeting of Synod in Huntsville, Ohio. It was a fine meeting with cheering reports in spite of business depression. Some practical speeches were made on the divorce evil, on the Church following her young people on leaving home for school, or taking up their life work, of religion in the home as one of the chief needs of our country. We should have a worthy citizenship—a "saved America" saving other nations. Another interesting address was given by Rev. Mr. McNaught on "Prohibition". Mr. McNaught is superintendent of the Ohio Anti-Saloon League. If many a "wet" could hear this address we believe he would be converted into an ardent "dry". Our two delegates returned to their work determined to "carry on" more earnestly than ever before, cheered by the contact with sympathetic friends. Mr. Johnson made a flying visit to Detroit where several of his former students from Miller's Ferry live. To see them in their neat comfortable homes, to learn of their material success and of their spiritual progress, holding to the ideals received in the mission brought a realization of the proverb, "Cast thy bread upon the waters and after many days ye shall find it again". Pray earnestly for these fields and the workers.

As the Christmas season is drawing near may we remember to send some cheer to those who otherwise will have none. There are the five Alabama stations, all suffering from the drouth and hard times. Then too, do not forget Townsville. Numbers of children there will be terribly disappointed if we neglected them. "Not what we give, but what we share". Every one will be much happier by remembering those who are not so fortunate as he.

In the Alabama missions the most pressing need is for warm clothing—coats and dresses. If any society is thinking of sending a box or barrel of second hand clothing no more needy field can be found.

Thyne Institute, Chase City, reports a Home Economics Club, the object of which is to stimulate interest in home economics and to create higher ideals. It meets once a month and the girls have a program and a cooking lesson. It deals with subjects on "home making, child care and child training". Refreshments are served and the meetings are enjoyed very much as they are out of the ordinary routine.

Dr. Wilson of Thyne Institute reports the enrollment is 276. The pinch of hard times has not reduced the attendance. However, it may have its effect later. They are in the drouth area, but were not so hard hit as in other sections, though many families will have to be helped this winter. There are 90 in the boarding department, a few less than last year.

Will you not pray for these people who through no fault of their own, are in need and remember them with your barrels and boxes of second hand clothes.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

The utter futility of war to decide questions of international dispute has become more apparent every day to thinking Christian men and women throughout the world. The recent World War fully demonstrated that fact; it also gave missionary work in all lands a serious set back. The sad spectacle of the so-called Christian nations engaging in a world war so filled with horrors, is one that men of other religions in heathen countries must always view with contempt. As we celebrate again the birth of the great Prince of Peace, may we do so with a firm resolve to do all in our power to prevent a recurrence of war. As teachers of children, Junior leaders can do much to implant in young minds and hearts a hatred of war and a love of peace. To this end we are this year using as our foreign mission study, "The Treasure Hunt", a book of delightful missionary stories intended to create in the hearts of all the children who read them, feelings of friendship that will be world-wide. To supplement the use of this book we have "Four Programs on World Friendship", which provide material and suggestions for four interesting programs. The Everyland Children-Posters are very helpful. (See Literature page). We sincerely hope that every Junior leader will use these books and will endeavor to teach all the children who may come under her instruction to be followers after peace. The following beautiful Christmas lines of Phillips Brooks will become true only when all men have become subjects of the Prince of Peace.

"Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where corn fields lie sunny and bright,
Everywhere, everywhere, Christmas tonight!

"For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small,
The angels who welcome him sing from the height,
'In the City of David a King in his might'.
Everywhere, everywhere, Christmas tonight!

"Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas tonight"!

MEMORY VERSES

The following verses of Scripture should be committed to memory by the Juniors and repeated often at the holiday season and throughout the year:

And the angel said unto them Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ, the Lord. Luke 2:10,11.

Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Isa. 9:6.

And thou, child, shalt be called the prophet of the Highest: for thou shalt

go before the face of the Lord to prepare his ways.

To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace. Luke 1:76 and 79.

For the kingdom of God is not meat and drink; but righteousness. and peace, and joy in the Holy Ghost. Rom. 14:17.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid. John 14:27.

Depart from evil and do good; seek peace and pursue it. Ps. 34:14.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Ps. 85:8.

Therefore being justified by faith, we have peace through our Lord Jesus Christ. Rom. 5:1.

And your feet shod with the preparation of the gospel of peace. Eph. 6:15.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5:9.

Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. 12:10.

Bless them which persecute you: bless, and curse not. Rom. 12:14.

Recompense to no man evil for evil. Provide things honest in the sight of all men. Rom. 12:17.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12:18.

Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written vengeance is mine; I will repay, saith the Lord. Rom. 12:19.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom. 12:20.

Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. 2 Cor. 13:11.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Eph. 2:14.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Col. 3:15.

Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12:14.

And the fruit of righteousness is sown in peace of them that make peace. Jas. 3:18.

Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Isa. 26:3.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. 52:7.

A CHRISTMAS PRAYER FOR JUNIORS

Dear Jesus, Thou who camest into the world as a little child so long ago, help us thy little children to love Thee with all our hearts. As we celebrate Thy birthday help us to love all the little children of the world. We pray Thee to bless them each one. May they learn to love Thee too, Thou who art the great King of Peace. Help us to show our love for Thee by sending the glad tidings of a Savior to the children all over the world who have not been told of Jesus. Forgive us and bless and keep us each one. In Jesus name we ask this. Amen.

JUNIOR RALLY OF PHILADELPHIA PRESBYTERIAL

The following account of the splendid Rally of the Junior Societies of Philadelphia Presbyterial was sent us by Miss Mary Muller, secretary of the Junior Workers' Association of Philadelphia. Miss Muller says "The President of our Presbyterial, Mrs. George W. Patterson was present and said it was the best Rally she had ever attended".

The Annual Junior Missionary Society Rally of Philadelphia Presbyterial was held on Saturday, October 25th, at 2:15 p.m. at the 7th U. P. Church, Orthodox and Leiper Sts., Frankford, Philadelphia, with an attendance of 302 Juniors present and 55 adults.

It was opened with prayer by Rev. Rife of Norris Square U. P. Church, after which time the devotional and program conducting was led by Miss Gertrude Hildersheim of Mayfair Church Junior Society.

We had echoes from the following churches: 7th; 12th; Woodland Ave; Oak Park; Fairhill; and Dales Memorial.

The Thank-Offering service was in charge of Dales Memorial church and the prayer was offered by Mrs. Geo. W. Patterson, President of the Women's Missionary Society of Philadelphia Presbyterial.

Roll was called and each society responded splendidly with Bible verses. The following banners were awarded:

1. Banner was given to 12th Church having 98 per cent of their membership present for the first six months: Dales Memorial is to receive it for the second six months having 97 per cent of their membership present.

2. Banner was awarded to 12th Church, having the largest number of Juniors and visitors present—77.

Benediction was offered by Rev. Liggitt of the 7th Church, after which time all the societies present were served with refreshments and the hospitality was enjoyed by everyone present, due to the efforts of our dear friend and co-worker, Miss Mary E. Ross, Superintendent of the 7th Church Juniors.

We do wish that every one of our Women of our Presbyterial could have been present to see these Juniors conducting this Rally, as it was an entirely Junior Rally. We present, felt doubly proud of them, for in them, is our future church, and how willing everyone of them was to take part in same.

If there are any Presbyteries that do not hold a Rally, I would say, start now, for it is by these Rallies that the Juniors, Leaders and friends become acquainted with each other and learn of our work in the church.

Next year we hope that every society in our Presbytery will be represented; there were eleven of our societies with us. We are looking forward to a splendid Fall and Winter with our Juniors and beseech the prayers of every one that more of "Our little lambs will be brought into our Fold".

M. C. Muller, Junior Secretary,
Junior Workers' Association.

JUNIOR SPECIAL DIME CARDS

We have had new dime cards having the picture of Jubilee Hospital printed on them, prepared for the use of all societies which wish to use them as an aid in collecting money for the Junior Special. These cards are quite attractive and we feel sure that they will be found helpful. Free for postage. Order from the Literature Department.

NEW SOCIETIES

Mrs. George Miller, the Superintendent, has reported the organization of a Junior society not previously reported, which was organized in November 1929 in the Reed Memorial Church, Lyndhurst, N. J. The society has thirty members.

Mrs. Ethel A. Corson, Presbyterial Junior Secretary of Philadelphia Presbyterial reports a new society in the Mayfair Church, Philadelphia, which was organized in May 1930. Mrs. Daniel White is the Superintendent of this society.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

LIQUOR IS INHERENTLY HARMFUL

Frank E. Gannett, publisher of a chain of seventeen dailies in the state of New York, is a firm believer in prohibition and reflects this belief in his papers feeling that the Eighteenth Amendment is an asset to his readers. Mr. Gannett takes his stand on prohibition because of what he saw of the saloon when as a young high school boy he worked as assistant to a bartender. He said that even at that age two things were most forcibly impressed upon him and that the experience of later years only tended to strengthen those early impressions which were, first, that liquor is inherently harmful, and second, that the liquor traffic is inherently lawless. These two facts so expressed by Mr. Gannett are the causes of the fight for temperance and prohibition that has been waged for almost one hundred and thirty-five years in this country. They are so elemental, so fully borne out by history, experience, tests, and statistics that they furnish incontrovertible argument for total abstinence from liquor on the part of the individual and for the policy of national prohibition for the liquor traffic.

Mr. Gannett says of the inherent harmfulness of alcohol, *"I saw it make good men bad, but I never saw it make bad men better"*. This well describes the effect of alcohol on human mentality and morality. As any thoughtful person views the results on man's mental powers, his respiratory organs, his heart, his stomach, his nerves and even on the blood stream of his body surely these physiological facts, borne out by medical experience, furnish a sane basis for urging total abstinence from alcohol on the part of the individual. If each individual lived in a world apart, he *might* have "personal liberty" in the matter of drinking, but living as he does in a world of complicated contacts with other human beings he does not have this liberty because the effects of the use of alcohol by him radiate out in a vicious circle of harmfulness that takes in the home, economic life and society.

It is indeed a sad commentary on liquor that the use of it blights the user's home first of all. The extreme irritability of even the moderate drinker makes his companionship a trial, his finer sensibilities are blunted, his sense of duty and responsibility is deadened and before they realize it the members of the home are dealing with a changed personality to their great sorrow. The money that should go for the needs and comforts of the home is spent for a harmful article whose use returns boomerang fashion upon those whom it should have benefited. While other harmful effects of the use of alcohol can be estimated in figures, the results in the home can be counted only in the bitter tears and heartbreak of men and women and in the sad hearts, deprived lives and shamed faces of little children.

Alcohol has always been a detriment in industrial life, "blue Mondays" following the spending of the Saturday night pay envelope for drink . Particularly in this machine age with its cry for "efficiency", the use of alcohol in even small amounts by the factory worker contributes to the loss of time, material and even life, with resultant higher cost of production. The sale of alcohol does not contribute to the financial well-being of the country, on the contrary all the proof lies on the opposite side. The dollar spent for liquor benefits only a small circle as it passes only through the hands of those concerned in that business and returns nothing

to the pocket of the spender. Contrast the dollar spent for shoes, bread, clothes or any of the necessities or luxuries, that dollar starts on the circle of big business passing through all the intercorrelated branches of trade and labor, finally returning in the increased pay envelope of the spender.

Alcohol is not only a menace to the home and economic interests but also to society at large which has to bear the burden of its sins. The anger, jealousy and neglect of the drinker bring his marital affairs into the courts while many crimes committed under the influence of drink react on society. Before prohibition, it was found that liquor was responsible for 25 per cent of the crime, 40 per cent of the abandoned children, 50 per cent of the criminals in prisons and 80 per cent of the inmates in jails and workhouses, for all of which society paid a large price. Society suffers in traffic accidents and deaths when drivers operate under the influence of drink. Twenty-five million of the thirty million automobiles owned in the world are running on the streets of the United States, every one of them an argument for prohibition. Dr. Mark Matthews says, "You cannot put gasoline in the automobile tank and alcohol in the driver's stomach and expect to coordinate the two"!

("The Liquor Traffic Inherently Lawless" will appear in the next issue).

NEW LITERATURE

"The Critical Years", (Address delivered by the Secretary, Mrs Harriet S. Boobyer, at the Greensburg Convention).

"Who Has the Right to Drink"?

"Is Beer Intoxicating"?

"Government Control—Ontario's Warning".

"The Wet Metropolitan Press", (Three leaflets on this subject).

"What One Boy Did", (Story of Neal Dow).

"The Three B's", (The Boy, The Bishop, The Booze).

"Gambling, A National Menace".

"Liquor Is Inherently Harmful", by the Secretary, Mrs. Harriet S. Boobyer.

"Why Vote", by Mrs. Harriet S. Boobyer.

"Prohibition Heralds", (A Pageant).

"The Quest and the Cup", (A Play for the ages 15 or older).

"The Sparkling Glass", (A Play for the ages 10 to 14).

"Forward, America", (A Booklet of Teaching Material for Children), 5 cents.

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MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

India on the March—Cloth, $1.00; paper, 60 cents.

How to Use "India on the March", 50 cents. Order this under the name, "Do You Like Our Country"?

Picture Map of India—50 cents.

Map of the World. In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children-Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Statistical Report for 1929-30, 15 cents.

Departments of Work, 1930. Free, Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

Prayer Cycles

We hope to have the 1931 Prayer Cycles ready for distribution by December 15. Please make your order for the year as early and as large as possible. 10 cents each; $1.00 per dozen; $7.50 per 100.

Order Supplies now for the WORLD DAY OF PRAYER FOR MISSIONS

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Call to Prayer Cards, Free. Order enough to supply all who will use them .

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"A Witness Unto All Nations". An opening service. Mimeographed. 6 copies for 10 cents.

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"A Vehicle of Progress". Depicts the four projects. Mimeographed. 6 copies for 20 cents.

Tributes

MRS. SARAH JANE McGUIRE

The Women's Missionary Society and The Women's Bible Class of The United Presbyterian Church of Pittsburg, Kansas, desire to pay tribute to the memory of Mrs. Sarah Jane McGuire who was called home September 27, 1930.

As one of the older members in years of service, Mrs. McGuire has endeared herself to all those with whom she came in contact. Her sweet personality and gentleness of spirit radiated the true spirit of Christ as she served Him in her every day walk of life.

She was devoted to her home, her church, and her friends and was ever ready to aid in extending the work of the Master Whom she loved and faithfully served.

Mrs. Robert Nesch,
Mrs. J. A. Gibson,
Nettie A. Cuthbertson.

MRS. THOMAS FISHER

We, the members of Oak Grove U. P. Women's Missionary Society, Beaver Valley Presbyterial, desire to add another tribute of love for one of our most loyal members, Mrs. Thomas Fisher, who departed this life, September 18, 1930.

Therefore: Be it resolved that the Secretary record this expression of our sorrow occasioned by her death, our appreciation of her services rendered as Treasurer of this Society, and our condolence to the family.

Mrs. Audley McClymonds,
Mrs. N. C. Dick,
Mrs. Martha Stoner.

MRS. ELIZABETH J. McFARLAND

On the evening of October 25th an angel quietly entered the chamber of one we loved with this message, "Come, the Master is calling for thee". And there passed from our midst the lovely soul of Mrs. Elizabeth J. McFarland, who was a living example of a true Christian woman.

For forty years she was a beloved pastor's wife; and for twenty years, a staunch supporter of his successors. Always kind, cheerful, hopeful, generous. Among the first to teach us the spirit of giving, that the work of the Kingdom might be hastened in the home and foreign land.

She was personally known to many of the older missionaries, who enjoyed her gracious hospitality while in our midst. holding receptions for them and inviting the women of the church to meet them, thus stimulating our interest in the work of the Kingdom.

And while the Women's Missionary Society of the First U. P. Church of Cambridge has sustained a great loss, yet we are thankful to our Heavenly Father for sending to us, when mission work was in its infancy, one who taught us the true spirit of giving. She not only prayed "Thy Kingdom come", but she gave generously to hasten its coming. The poet Wordsworth must have known one like her when he wrote this little gem:

"A perfect woman nobly planned,
To warn, to comfort and command,
And yet a spirit still and bright,
With something of an angel's light".

Committee:
Mrs. W. H. Keil,
Mrs. A. A. Taylor,
Mrs. C. F. Craig.

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FREEDMEN'S MISSIONS

LIST OF WORKERS IN FREEDMEN'S FIELD UNDER THE W. G. M. S.

*Arlington—Girls' Matron, Mrs. Anna Michael; Kitchen Matron, Mrs. Blevins; Domestic Science, Mrs. N. D. Williams; Sewing, Miss Mizzila Horn; Boys' Matron, Mrs. Haynes.

*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.

Knoxville—Miss Anna Rutherford, Miss Jennie Robertson, Miss Myrta McVey, Miss Bertha Ball, Miss Laura Baum, Miss Katherine Sancken.

*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. O. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.

*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Jhelum
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimbie, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely ,1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 .....
.....45 Garden St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormell, R. N., 1925 .....
.....1447 Delaware Ave., Berkely, Calif.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Janet E. Nesbitt, 1925 .....Brookline, N. H.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.
Miss Rosa T. Wilson, 1886, ...
.....320 Mariposa Street, Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....
Miss Jeanette McCrory, 1926 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxy Martin, 1901 .....
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 .....Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
....Benzonia, Michigan
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Sara B. Meloy, 1923 .....
.....1577 Wesley Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguerite M. McClellan, 1926 ....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N. 1921 .....Nasser
Miss Frances Turk, R. N. 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, 1924 .....
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

GOD'S PEOPLE, A PRIESTHOOD

As we resume our duties at the beginning of a new year, let us consider for a time who we are, and in what capacity, we, God's people, live on this earth.

Peter says that we are built up to be a holy priesthood. We read in Revelation 5 how that was done: "Worthy art thou to take the book and to open the seals thereof, for thou wast slain and didst purchase unto God with thy blood, men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth". How often are we so immersed in our extreme business that we forget the real purpose and significance of our lives! "Ye shall serve. I give you the priesthood as a service of gift". If we lose the hallowed tone of spirit that is expressed in the "unshod foot" our service will soon become unprofitable.

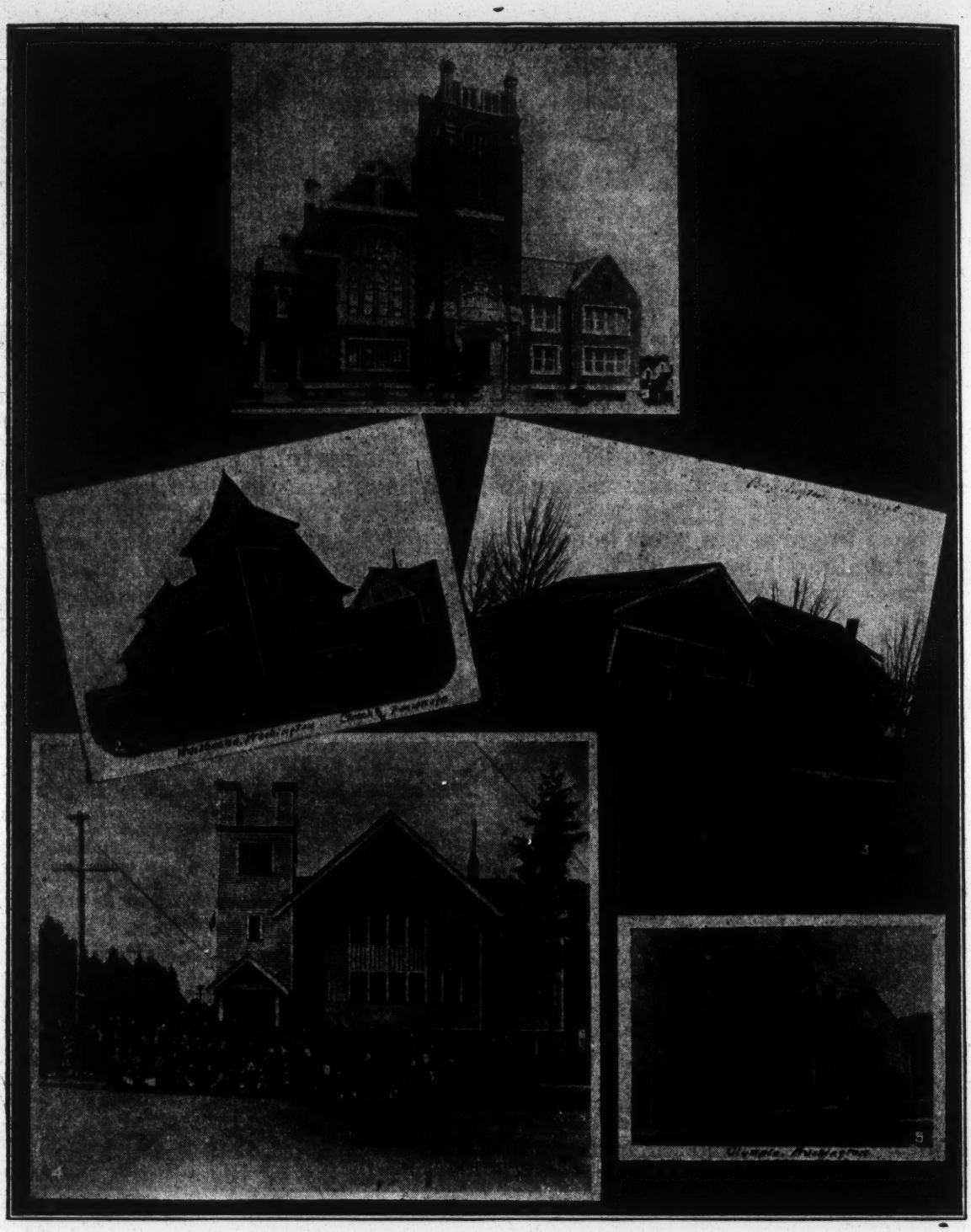
The priest of the Old Testament was wonderfully equipped and prepared for his task of ministering to his fellow men. In the first place he was consecrated and "set aside" for definite service. He was beautifully dressed in garments made holy for glory and beauty: in gold, blue, scarlet and fine linen. For God's priests today have been promised robes of righteousness and purity, and graceful garments of humility. The priest wore a plate of gold on which was engraven, "Holy to Jehovah". A lamp containing pure olive oil was kept in order and continually burning with oil that was provided him. How brightly can our lights shine, furnished with the pure oil of the Spirit; and how often can they flicker and go clear out because of sudden flares of temper, or periods of despondency and lack of trust. The priests were to keep a fire burning continually for a ministry to the people. Have friendless people been chilled because of coldness in us, because our fires have gone out?

Perhaps the most serious resistence to God's testimony is made by those who wear the priestly garments and in reality have only a form of Godliness. God said of those who kindled fires in vain upon his altar, "I have no pleasure in you". Some priests had no joy in their service: "Ye say, 'What a dreariness it is'!" Ezekiel mourns, "Ye have healed not that which was sick, neither have ye brought back that which was driven away, neither have ye sought that which was lost".

Malachi gives a picture of a true priest: "My covenant with him was of life and peace, and I gave them to him that he might fear, and he feared me and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found upon his lips. He walked with me in truth and uprightness and turned many from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth".

We are called to be a holy priesthood, set aside for the Lord's service. Let us pray to be fit for the service of the new year. "May we give heart and mind to God so that they are ours no longer. May we do good without being conscious of it. May we pray ceaselessly without effort as we breathe. May we love without stopping to reflect on our feelings, and go ever on without pausing to measure our progress. In our humblest tasks may we be conscious of our office". We need not fear or be bewildered in our work this year for our High Priest under whom we serve has planned our service and will assign to each one his task, providing with it the strength and directions for carrying it out.

—Miss Agnes L. Ballantyne, Xenia, Ohio.



SOME CHURCHES ON THE PACIFIC COAST

1. 1st Church, Tacoma, Washington.
2. Washtucna, Washington.
3. Burlington, Washington.
4. Kenton Church, Portland, Oregon.
5. Olympia, Washington.